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Assistant Editor: The Very Rev. J. M. T.
BARTON, D.D., L.S.Scr.

THE GEMEINDEHELPERIN: AN EXPRESSION OF CATHOLIC
ACTION IN GERMANY. By the Rev. EDWARD QUINN.
MEN NOT TO BE FORGOTTEN. By the Rev. C. C. MARTINDALE, S.J.
SISTER PECKSNIFF. By ALICE CURTAYNE.
PONTIUS PILATE. By the Rev. THOMAS CORBISHLEY, S.J.
THE PSYCHOLOGICAL CONFLICT OF THE "ROMAN" ANGLICAN.
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THE CLERGY REVIEW

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CONTENTS

NOVEMBER, 1936

ARTICLES :—

	PAGE
1. The Gemeindehelferin, An Expression of Catholic Action in Germany, By the Rev. EDWARD QUINN	349
2. Men not to be Forgotten, By the Rev. C. C. MARTINDALE, S.J.	356
3. Sister Pecksniff, By ALICE CURTAYNE	362
4. Pontius Pilate, By the Rev. THOMAS CORBISHLEY, S.J.	368
5. The Psychological Conflict of the " Roman " Anglican, By LESLIE C. BROOKS	382

HOMILETICS :—

By the Rev. BERNARD PATTEN, D.D., L.S.S.	388
--	-----

NOTES ON RECENT WORK :—

I. Moral Theology and Canon Law, By the Very Rev. CANON E. J. MAHONEY, D.D.	395
II. Holy Scripture, By the Very Rev. CONSULTOR J. M. T. BARTON, D.D., L.S.S.	398
III. Pastoral Theology, By the Rev. T. E. FLYNN, Ph.D., M.A.	405

QUESTIONS AND ANSWERS :—

(1) Crosses of the Stations	409
(2) Statues	410
(3) Conscientious Objectors	411
(4) Relics Exposed	411
(5) Justice and Charity	412
(6) Marriage Form in Eastern Rites	413
(7) Reception of Converts	414
By the Very Rev. CANON E. J. MAHONEY, D.D.	

BOOK REVIEWS	415
------------------------	-----

REVIEWS FROM ABROAD	417
-------------------------------	-----

THE CHURCH AT HOME AND ABROAD :—

I. Rome, By the Very Rev. Mgr. R. L. SMITH, Ph.D., M.A.	420
II. Central Europe, By C. F. MELVILLE	424

CORRESPONDENCE	428
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THE CLERGY REVIEW

THE GEMEINDEHELPERIN

AN EXPRESSION OF CATHOLIC ACTION IN
GERMANY.

BY THE REV. EDWARD QUINN.

SOME ten years ago, a German priest who needed assistance in his work, and in his writing, book-keeping, visiting and instruction of converts, asked his Bishop if he might employ a certain lady as his secretary. The Bishop, knowing both persons well, granted the request. He recognized the need and saw that it could safely and effectively be met in this way. That was the beginning of the profession of *Gemeindehelferin* or parish-assistant, a profession which up to the present is unique to Germany. The present article is not intended to suggest that the profession should be established elsewhere or particularly in England; but a description of the preparation and activities of the *Gemeindehelferin* may be of interest for its own sake, while indicating how far it might be advisable to have a similar institution in England. Even though there would be no question of reproducing the profession here exactly as it is in Germany, some aspects of it might be practicable; and the fact that it has succeeded in Germany is at least a reason why it should be considered here.

The future *Gemeindehelferin*, who must be at least twenty-three years old, is given a rigorous training in a special school at Freiburg-im-Breisgau for two years. There she studies all the subjects which will be of importance to her parish work and is trained in habits of piety, which are regarded as even more necessary than learning in one who is to be so closely associated with Church work. Out of the two years of preparation she spends four months in practical training in the parish and in social welfare work; the rest of the time is given to theory. Her studies cover a wide syllabus and include Dogmatic and Moral Theology, Psychology, Social Science, Citizenship and Pedagogy. To these she adds

a number of subsidiary subjects, such as Church History, Liturgy, Church Latin and Music. A practical turn is given to all the studies and they are arranged with a view to effective work in the future. Before leaving the school she must pass an examination in these subjects in the presence of the Bishop, from whom she afterwards receives her "Missio Canonica." If the authorities are satisfied with her learning, especially if her studies were preceded by experience of charitable works, and if she shows herself to be of good character, deeply religious and sound in morals, she will be allowed to proceed to work in a parish.

There she occupies herself whole-heartedly in assisting, under the direction of the priest, in parochial activities. In a large parish, where there are many financial interests and a considerable amount of correspondence, she will do secretarial work and book-keeping.¹ She also assists at the gatherings of the Youth Associations and in the charitable organizations of the parish. Assistance at the former does not mean what it might mean in England, namely, keeping order in a girls' club; it means assisting the girls in their studies, instructing them and guiding them in their obligations as Catholics, entering into all their activities whether of work or recreation.

The Gemeindegemeinshelferin gives a good deal of time to the instruction of converts. In this she has certain advantages over both the priest and the nun. Being a woman she can approach more effectively than a man those of her own sex, and as a lay person she can appreciate the difficulties of life for a woman in the world of to-day. Already, to a large extent, female converts are instructed by nuns rather than by priests, because there are certain aspects of the instructions which cannot always be conveniently given by a man. But even a nun often fails to impress the would-be convert through her inability to realize, after many years in the convent, the conditions under which the Catholic Faith must be practised to-day. These are best realized and the woman's difficulties appreciated by the Gemeindegemeinshelferin.

¹ This may seem unnecessary if we have in view an English parish where book-keeping and correspondence are limited to Church and household affairs. In Germany, however, there are also Parish banks, insurance companies and charitable associations with considerable funds in their charge.

Not only converts but also children are instructed by the Gemeindehelferin. In this she supplements the work of the priest in a most admirable way. He may visit a house, remind the adults of their duty and urge them to it by what suggestions he considers prudent. He will also do all he can to ensure that parents fulfil their duties towards their children. The Gemeindehelferin will begin at once to instruct the child herself and then explain to the mother exactly how it should be done. There is always a difficulty in establishing a nexus between school and home. Teachers in school make every effort to bring up the children in the love of God and as faithful members of the Church, but too often all their good work is undone by the unsatisfactory home conditions. The Gemeindehelferin supplies the required nexus and carries the teacher's work on into the home. In other cases she takes the place of the teacher, helps to instruct children for first Confession and Communion and, where there is no Catholic school, takes over herself the religious instruction of the children of the parish.

The method of the Gemeindehelferin in this matter of First Confession is outlined in an interesting article in a recent number of the periodical of the profession, *Die Katholische Gemeindehelferin*. The writer insists that the most important thing is to make the mother prepare the child, rather than take on this work directly oneself. Too often, she says, the child's First Confession and Communion are ignored altogether by the parents. The Gemeindehelferin must remedy this by explaining to the mother the tremendous importance of the first reception of these Sacraments; further, she must show her how to impress their importance on the children. For everything depends on the conditions at home. "At home the child must see and hear how the obligations of religion are fulfilled in life; he must see practical Christianity." At home too he can be made to realize more clearly the difference between good and evil conduct; there the mother can explain how sin offends God, how by His kindness we may obtain forgiveness through the Sacrament of Penance. She can help the child to examine his conscience, rouse in him the sense of repentance, strengthen his will for good and remind him of his resolutions. The writer also points out the mistakes which may be made in instructing the child,

the difficulties which arise when he begins to be more wrapped up in himself and less trustful towards others. "The all-important thing is that the mother must give the child at an early age a correct appreciation of the meaning of sin and of the Sacrament of Penance. She should not say: 'We *must* go to confession,' but: 'We *may* go to confession.' " The child must be taught to regard the Sacrament of Penance less as an obligation than as a gift of God, as the Sacrament of Peace. Merely to explain this to the mother is not usually enough; she should also be urged to read a little book on the subject—a book which is quite cheap and which the Gemeindehelferin might actually give to her. And if, as often happens, the mother herself has neglected the Sacraments for a long time, this encouragement and increased interest in the welfare of her child may themselves be the means of bringing her back to the Church.

It will be clear from the above that house-visiting is perhaps the most important task of the Gemeindehelferin. Tact and diplomacy are especially necessary for this and she is usually well equipped with both qualities. As a woman, she can better approach women (who are usually the only persons at home) than a priest can. A most effective way of winning a woman's loyalty for the Church is to show an interest in her children. For this too the Gemeindehelferin is especially fitted, endowed as she is by nature and education with a deep and primitive love for children. Winning these first, she wins the mother, and through the mother perhaps also the father. Not that she is always successful. Like the priest she must suffer many rebuffs, perhaps even more since she is not armed with that priestly authority which often prevents insults. But the effect is the same in the long run, whether the priest receives a meaningless promise or the Gemeindehelferin is broadly insulted. Actually, from a human standpoint the work of the latter may be more effective since the contact is closer and the means used more attractive. But for the Gemeindehelferin as for the priest there are many sorrows; especially must both suffer from the bitter thought that, in spite of all their efforts and sacrifices, there are some souls who will fail to take advantage of the Church's privileges and who will perhaps be entirely lost. The thought of effort that seems utterly wasted

is part of the cross of the Gemeindehelferin as it is part of the priest's.

All this does not mean that the priest has no visiting to do. There are places where he must go first and find work that is best completed by the Gemeindehelferin; there are other places where she must prepare the way for the priest. The two must work together.

In letters quoted in the above-mentioned periodical, examples are given of the way in which the Gemeindehelferin achieves effects which could not easily be attained by the priest. One of them mentions that about two hundred girls came from a Catholic district in Germany to work in the writer's parish. Their occupation kept them busy until seven o'clock in the evening, after which they returned to the hostel to cook some food for themselves and rest for the night. Their work was very tiring and they were content simply to stay in the hostel after it was over and prepare themselves to return to the routine next day. Precisely at this time, when they had returned home, the writer of the letter made it her habit to go out to the hostel and seek out the Catholics, interesting herself in their lives and giving them the opportunity of attending to their duties. All this she could do so much the more effectively than the priest, in that the latter could not enter with the same freedom into a women's institution and certainly could not go from door to door questioning each person.

The Gemeindehelferin also succeeds admirably in adding just that feminine touch which gives point and permanence even to a spiritual work. In the same journal, one of them describes how she had assisted in bringing a family back to the Church, had the children baptized and assisted at the revalidation of the marriage. "After the marriage," she says, "we had coffee and cakes together in the presbytery; I had to prepare these in great haste." The priest might himself bring back a family to the Church, baptize the children and revalidate the marriage. It would, however, scarcely occur to him to entertain the company in this fashion.

The journal from which the above examples are taken is a neat little brochure of sixteen pages, which appears every two months and costs 3.50 marks per year. In its few pages are contained excellent articles on matters of interest to the Gemeindehelferin and to others engaged

The members of the religious orders, men and women, are occupied with the contemplative life, teaching, nursing, etc. The secular priest and the Gemeindehelperin have the care of souls in the parishes. And though the final responsibility for those souls rests with the priest, his responsibilities and burdens are shared to no small degree by his assistant.

The calling of the Gemeindehelperin is thus seen to be a high vocation, beyond even the general call to Catholic Action given to all members of the Church. What is more, it is a very ancient vocation. It is as nearly as possible a modern form of the calling of Deaconess, who, if she did not exist in Apostolic times (there is some doubt about St. Paul's meaning in calling Phœbe *diaconos* in Romans xvi. 1), certainly was active very shortly afterwards. It was her task, after a form of initiation, to assist at the baptism of adult women, visit the sick and assist generally in those aspects of the Church's ministrations to which she was most suited. The Gemeindehelperin has merely adapted this calling to the conditions of the twentieth century.

There is almost Scriptural authority for this calling and something very like a traditional argument. There is also the undoubted approval of the German hierarchy. These things should be considered before any hasty criticism of the profession be uttered. There is another argument, an argument which cannot fail to appeal to an Englishman, the pragmatic—it works. It is not easy to give statistics, but it has been roughly estimated that about three hundred properly qualified and trained Gemeindehelperinnen are at work in all parts of Germany. To these are added, after the examinations each year, between twenty and thirty new apostles.

This very new and very old calling may not be possible in England. Perhaps some aspects of the work can be realized over here, perhaps there is not a single detail which can be copied. That is not for the writer to judge. But it does seem to him that the Gemeindehelperin satisfies in a most perfect way the God-given desire—as real in a woman as in a man—to be an apostle, to go forth and teach, to go as a sheep among devouring wolves, to announce the grace of Christ to the world.

MEN NOT TO BE FORGOTTEN

BY THE REV. C. C. MARTINDALE, S.J.

IT is always a joy to meet men who win our admiration, and a new one to express our homage, especially in a continent that is not theirs and not that in which we met them. We would, indeed, have liked to prefix to these few pages about the late Mgr. Kolbe and Fr. de Hovre, O.M.I., a paragraph upon the late Bishop Cox whom we met near Johannesburg: he had kindly asked us to lunch: and we were late. Now it was known that the Bishop detested unpunctuality like sin. We arrived, knees turned to water, having, moreover, omitted a Marist college to which we had promised to go, so packed had the morning been. But nothing could have been more unruffled than Bishop Cox's courtesy. Perhaps he had lived through such troubled times that he had learnt to forgive things great and small: let me at least register the impression of holiness that his hour or two of welcome left upon me.

But outstanding in my memories of South Africa are those of Mgr. Kolbe at Cape Town, and of Fr. de Hovre in the Leper Colony beyond Pretoria. Before I had so much as left the boat that took me to South Africa, I was informed that I must preach that very night at the Cape Town Cathedral. I did so, in that tall church of white plaster and dark woodwork, battling against a characteristic south-easter that seemed to make the very mountain rock. Afterwards we sat in the presbytery garden, full of whispering trees and twittering birds, and Mgr. Kolbe arrived, very old, deaf, but able to catch words spoken at one definite pitch, and so kind, so enquiring, so—if I may use a word I hate when I encounter it in prayers—*sweet* to me. Mr. Johan Schoeman has written: "It was my meeting with Fr. Kolbe that made me realize what Christ stood for, that made me leave the port of snug science . . . for the high seas of philosophic thought. Here was a man with the faith of a child and the intellect of a hundred Napoleons. . . . He was happy because he lived near Nature, and so near the Author of Nature." General

Smuts wrote that he and his wife "valued his friendship as among the special treasures of our life." In the last years of all, when the Monsignor lived in the "Monastery" sanatorium, deaf and partly blind, none the less General Smuts used to drive out whenever he could and "came very close to him" during that difficult time. Fr. Kolbe used often to stay in the General's home, for not only had one of his sisters taught Mrs. Smuts, but they all adored Scott's novels. "Which do you like best, Father?" A moment's thought. Then: "The last one I have read!" Mrs. Smuts gave him little Dutch knickknacks such as he had loved in his distant boyhood and not seen too many of since. Mrs. Smuts supplied him also with powdered biltong, useful for his toothless old age, and he would introduce her as "the Duchess of Biltong," to the surprise, if not alarm, of those who did not know her. General Smuts recalls that he had a crane on his farm who broke her leg. They made her a wooden one. Whereupon the bird fell in love with Dr. Kolbe and went for walks with him (complete with wooden leg), and he called her Jemima. "I do not believe," says the General, "St. Francis himself beat Dr. Kolbe" in his love for animals. And, again, he loved children. "It was a happy thought of the Catholic authorities in South Africa to put him in charge of education. No better or wiser teacher has taught in our country, and no one was ever more affectionately followed and honoured by his pupils. In his heart of hearts he was but a big child himself. But how wise . . . ! A great man, with a great brain, but simple, sincere, truthful and humble to the core of his being."

Frederick C. Kolbe was born in Cape Town in 1856, son of a Lutheran minister. He got a scholarship at the local University and went to London to study Law. In England, his native Puritanism seemed to him a discipline of others rather than of self. He went to theatres . . . and dances. . . . Meanwhile, he was confronting, without any preparation, the world of Tyndall, Huxley, and "Darwinism." He clung bitterly to his faith. A friend, whose acquaintance he had made by letter only, invited him to spend an Easter at the Abbaye de Juarre. The simplicity, forthrightness, absence of self-consciousness that he here experienced, coupled with the abrupt realization that it had been

going on for over a thousand years—and how young then seemed South Africa—overwhelmed him. He met with the “Imitation.” The Eucharist as a reality, not just a shadowy doctrine, but as a Centre of Life, revealed itself to him. Thenceforward the current of his life set otherwise.

When bidden to reduce the book I had written about my much padded and protected months in South Africa, by at least one-third, I destroyed a whole synopsis I had made of Kolbe's *Up the Slopes of Mount Zion*, which was, as it were, his spiritual biography.¹ It was as thrilling as Ullathorne's, and Kolbe too for a time had been a seaman. Surely it must be reprinted, or at least made full use of in the authoritative life of a true glory of South Africa, which has none too many. He wrote much (including a *Catholic View of Holism*, so that his friend has known how a Catholic philosopher and mystic would criticize his theory . . .); and for once we may say sincerely that he adorned whatever he touched—and he was in contact with almost everything that makes up life. He was in the school of Abbot Marmion and Abbot Vonier. Those currents that are sweeping through the Church and turning men's minds back to the great doctrines of Incorporation with Christ and the Mystical Body of our Lord, were what in his older years he best loved to dwell on.

In Cape Town, I found myself shrinking more and more into the demesne of the Good Shepherd convent where I was living, so did I loathe the political savagery that I experienced outside, the graft, and the maltreatment of the Coloured People. Still, there were happy expeditions, not least into the mountains above Stellenbosch where the Calvinist University is and where Mgr. Kolbe was so wisely welcome and where I wanted to see some leopards but did not. But one of the dearest exeats would occur on Sunday evenings, when after the sermons (they became a “course”) I could sit in that tiny but intact little garden, and just look at Mgr. Kolbe, even when he took no part in the conversation, inaudible to him, as even the birds had become invisible, not to the detriment of his contemplation of the world in which he was so soon to be.

¹ Juta Press, Cape Town.

As for Fr. De Hovre, I met him when I had been motored some miles out of Pretoria to the enormous leper "asylum" there. He was born in Ghent in 1897 and was ordained in the Congregation of the Oblates of Mary Immaculate in 1911. By 1914 he was in South Africa. From Johannesburg he was sent to Pretoria and at enormous self-sacrifice created the missions of Alexandra Township, Bantule, de Wildt and Lady Selborne. Towards the end he settled in Hamman's Kraal. This, it appears, was his last effort. He set up a shack, cooked his meat when he had any and, if he had not, fell back on monkey-nuts. If a visitor came, he had the shack, and Fr. de Hovre slept, rolled up in his blanket, on the grass. (We owe these and one or two other details to the *Catholic Times* of Johannesburg, February, 1936.)

But throughout his great devotion was the Leper Settlement. When I went there, he introduced me to his hut. No marine store could have been more encumbered than his two tiny rooms. "But how," I asked, "do you get into that bed?" (It was piled with frying-pans, photographic apparatus, breviaries and bandages.) "He doesn't," said the priest who had brought me. Nor did he. He slept on two planks put between the branches of a tree, and came down to cook his food on a brick in a scooped-out hollow of sand. (In the rains, he was forced into a round mud-hut, it is true.) When we came to the first enclosure within which lepers were, he said: "Of course, you mustn't get over the barbed wire or touch them." I said: "Do you really mean that?" He said: "That is the rule." I said: "Must I obey it?" He said: "Of course not." So that was that. These were all cases of dry leprosy. Later, there was the world of liquid leprosy. Enough to say that when I give lantern lectures about South Africa, I show, certainly, some slides of sufferers from the former sort: but I should have thought it a crime to accept, even, photos of men who were victims of the liquid disease (for "leprosy" means half a dozen things), let alone exhibit them. Yet that part of that afternoon was the true Paradise. In this world, Fr. de Hovre lived; and so did some German nuns who practically went down on all fours begging me to persuade the Father to take some care of himself. But he was too self-forgotful to do things like taking care.

I mentioned the word "Paradise." A few days before his death he wrote a lovely page in which he recalled that we have learnt that before the Fall the world was a Paradise. How make it a Paradise again? "For him who loves God the world *will* become a Paradise!" Walking down a street with a Native, he watched a sunset. "How beautiful!" But the Native was admiring, God help him, the street that the Whites had built. Herein is some of the heart-break of any such apostle. A simple man has been given by God so many lovely things that he can, if he understands them, find a Paradise (not a heaven) even here. Then the Christian—or ex-Christian but "civilized" man—offers him the vulgarest false values, sham gods, and he falls down and blindly worships them. Captain Byrd, it appears, was asked what he thought when he flew over the North Pole. He said: "I saw little of it, but I thought of man's work in this world, the first and the last; the explored of land and sea. And I said: 'where are they who explore the soul to find God in it?'"

Mr. Frank Brangwyn had painted a magnificent series of Stations of the Cross which he presented to this place. Alas, I fear his "inspissated," tumultuous style, and his grim desire to bring the Passion down into modern times (and so, modern costume) did not suit this Compound, which needed limpid, uncrowded, elemental work. But those who think of him and so rightly admire him, should not forget that series of fourteen pictures in an African Leper settlement: "So die my pictures—surely, gently die," if I remember Browning's poem properly: more than any other, it moved me in my boyhood.

Fr. de Hovre's great preoccupation was: the fate of cured lepers. For the "dry" variety (I use, probably, unscientific terms) can well be cured. Then they have to leave the Settlement. But for what? Who will receive these frightfully disfigured men? Fr. de Hovre wanted to buy a vast territory for them. He was defeated, not only by expense, but because superstitious Transvaal farmers thought that the very rivers might carry down "infection." But leprosy is not infectious, though no doubt it is contagious. Nor were these exiles from two worlds so much as contagious. Therefore, they seemed liable to die in a ditch. He sent me several

short stories, that I might get them published in England and bring him in some money. Alas; no one would have bought them, unless they had been quite re-written. He sent some music he had composed. We had it sung at Farm Street; but how could that "implement" his desire? He sent a score of animal photographs—lions looking like sheepish dogs (as indeed they do). But I have not been able to use them. A desperately impecunious English mission said to me: "We are so poor, that our best chance is to help something from which we cannot possibly draw any profit. Could we not send something for Fr. de Hovre's 'cured lepers' colony?" I said: "But, to be frank, he needs, for that, hundreds of thousands of pounds. Two Governments at least would have to be mobilized." The priest said: "Well, let us help . . ."; and he chose an African mission called Mtoko because the queer name had struck his people. This was accepted, and on afterthoughts, I remembered that not only was it dedicated to All Souls, and it was on All Souls' Day that his parish had made its choice, but that it, too, had a small leper colony. So they got their lepers after all, and, since then, the parish has thriven wonderfully. . . .

We are glad to hear of the triumphal home-coming of Fr. Damien! But, for myself, I cannot recall Fr. de Hovre without having tears in my eyes; and when thanking God for that humane philosopher and most human mystic, Mgr. Kolbe, I do so too for the priest who slept among the hard black-green foliage of that tree, over the red sand and the wan grasses, and under the star-encrusted skies whence a transfiguring light fell, making a Paradise out of a leper-settlement.

SISTER PECKSNIFF

BY ALICE CURTAYNE.

THE new hagiography has been described as an effort "to reclaim the saints from plaster and literary caricature." The new school has hard words to say of the old, who talked so persistently in falsetto, as Francis Sheed expressed it; or who made a cult of "the propriety of beadledom," to quote the scornful words of Jean-Karl Huysmans.

It is hard to determine how much of the caricature was deliberate and how much was unconscious in a drawing done with the best intentions in the world. My view was leniency towards the writers of those saints' lives so compact of dullness that they are deservedly despised. I could not believe that the sad misrepresentation was wilful. Among such writings, many of the failures can be clearly traced to insufficient scholarship and ignorance of the craft. I know only one instance in literature where a saint has been deliberately misrepresented through a false sense of propriety. The victim was Saint Catherine de' Ricci, one of the glories of the Dominican Order, who lived between the years 1522 and 1590. And it was a nun in the Saint's own Order, and even in her own convent, who thought fit to exercise a sort of censorship upon Catherine.

I first heard the story in a paper read to the Society of Catherine Studies at the University of Siena during 1928, by a lecturer named Ermenegildo Pistelli. He made little more than passing reference to the affair, which must be one of the most notable pious deceptions in Catholic letters. But I thought it worth while to follow up the note I had then made, and get possession of all the facts. The books for this purpose, although rare, are not unobtainable.

Saint Catherine de' Ricci died in 1590, but was not for various reasons canonized until the year 1746. About that date, the Saint's letters, to the number of one hundred, were copied by a nun in the convent of San Vincenzio in Prato, where the Saint had died. The copies were made into a book still preserved to the

present day in that convent. The work was probably done for the purpose of diffusion when fresh impetus had been given to the Saint's cult by the fact of her canonization.

This manuscript book was always regarded as a valuable item among the authentic sources of the Saint's life. When the centenary of her canonization was celebrated in Prato in 1846, fifty of her letters were published in commemoration¹ and a number of them were taken in all good faith from this manuscript book. The same collector and editor, Cesare Guasti, who was an indefatigable student of the Saint's life, published later on, in the year 1861, a second collection of the Saint's letters, this time numbering more than three hundred and including the fifty which he had already published.² Some twenty years after these two volumes had been well circulated, the editor made a devastating discovery. Having traced the originals of the hundred letters preserved in the manuscript book in the Prato convent, he found that the copies which he had confidently published as genuine, had in reality been falsified by entirely unwarranted deletions, interpolations and emendations.

Nothing daunted, Signor Guasti immediately set about preparing a third edition of the letters, now numbering four hundred and thirty-three, and including the true version of the falsified letters already published in the two previous editions. But he died before this third volume was completed, and his sons handed it over to one Alessandro Gherardi, who published it in 1890.³ The original manuscripts of these letters are now preserved in the State archives in Florence, the Government having purchased them, at Guasti's suggestion, in the year 1886. It is worth noting too that these originals are not autograph, as the Saint almost invariably dictated her letters to one of her nuns. She found the physical

¹ *Cinquanta Lettere inedite di Santa Caterina de' Ricci, con illustrazioni.* Prato, per Giuseppe Pontecchi, 1846.

² *Le Lettere spirituali e familiari di Santa Caterina de' Ricci fiorentina religiosa domenicana in S. Vincenzio di Prato raccolte e illustrate da Cesare Guasti.* In Prato, Ranieri Guasti, 1861.

³ *Le Lettere, etc., raccolte da Cesare Guasti e pubblicate per cura di Alessandro Gherardi.*

act of writing too great a strain on her delicate health, and only her signature to the letters is in her own handwriting.

The hundred letters garbled by the industrious nun-editor can be identified from information given in the third volume. Comparison between the three books reveals the work of manipulation in all its unabashed stupidity. It is an interesting study to consider it in detail.

The selection of one hundred letters out of a possible five or six hundred to hand is in itself significant. What guided the nun in her choice? Obviously she took those letters which seemed to her the most edifying. They are the Saint's writings chiefly devoted to spiritual reflections, advice and exhortations. One would not suspect from them that Catherine prayed earnestly too for the temporal welfare of her family and friends. It was only when the originals of other letters were discovered that her large and genial humanity stood revealed. She gave her correspondents something more than advice and comfort in their trials; she gave them loving assurance of her earnest prayers for their material well-being too. She awaited news from them with the liveliest interest, and affectionately reproached them when they were silent. Through those suppressed letters one can glimpse also how deeply her family and friends were comforted by her letters and how they strove to recompense her by charitable offerings, or by remembering the needs of the convent.

It is curious to follow the condemnatory pen in its diligent censorship. The nun quite clearly thought that a chill formality in family life is the ideal to be aimed at by a religious. Where Catherine wrote to her brothers: "I have you always in my heart," she substituted: "I have you always in my mind." She cancelled out the Saint's affectionate entreaties to those boys to send her news very often, and replaced them by the cold statement: "I am pleased to have news from you." All the way through, she struck out the *tu*, which is the expression of intimacy in Italian, and replaced it with the distant *voi*. Similarly, every warm expression of affection (with which the original letters abound) is either deleted altogether by the nun, or chilled to a suitable degree of frigidity.

In one of the letters to her brother, Vincent, Catherine gave him detailed news of his other brothers, how they were, what they were doing, how their affairs prospered, and so on. The nun deleted all this and replaced it with the single sentence: "They are all well and minding their business"(!). There is a passage in which Catherine rejoiced at news of her brother's marriage, and it is hardly necessary to say that the nun crossed it all out and substituted nothing in its place. Yet this Vincent who was about to marry was the orphan of the family, bereft of his parents at the age of four. Catherine was twenty-two years his senior; why on earth should she not be glad and relieved at the news that he was happily settling down?

The majority of Catherine's letters were written to her family, and the greater number of these family letters were addressed to her brother, Vincent. But she had other correspondents too and among them notably were two Florentine citizens, evidently good Christian laymen to whom she wrote regularly. The nun editor was clearly very bothered over these letters to men in the world. She allowed through only such extracts from them as contained spiritual recommendations and counsel, but even on such harmless material her aggravating pen was busy. "Dear" and "dearest" were words she deleted mechanically, and she laboriously toned down all such warm expressions as these: "Consider me as a son would his dearest mother"; "Jesus knows how much I love you" "Do not think that my writing thus severely means that I love you less"; "Rest assured that what I do for you I would do for no one else, and I would rather abandon myself than forsake you." Such phrases were Catherine's natural language, but none of them were allowed to pass by her editor.

The tampering reveals another type of correction still more irritating. Not only was Catherine too loving to her family and friends, but it would seem that she was also too summary in her prayers to God. Thus the dreadful pen would hover over such a simple and effective prayer as this: "I offer it all to Thee, placing it in the most holy wound of Thy side." The editor could not leave it. She felt she had to expand this simple offering with her own pious (and unnecessary!)
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interpretation: "Oh, what a happy dwelling is this most holy wound, and how senseless we are not to love it." Similarly, the sentence: "I hope that God will pardon me my sins and give me abundance of His grace" is changed to: "I hope that Jesus will pardon me my sins which have caused Him so much pain. Oh, my God, pardon this wretch and give her an abundance of Thy grace so that she may know both Thee and herself."

It is not a pleasing task thus to arraign this nun of the mid-eighteenth century, and it is permissible only—one supposes—in so far as she is nameless. She had a small soul and a feeble sort of mind. But how did she dare thus to amend the written words of a canonized saint, the marvels of whose life, the evidence of whose interior perfection, she must have surely known? What ailed her that she was so utterly unable to reconcile with the splendour of sanctity, an outpouring of human affection, expressed in tender phrases to family and friends?

Such misrepresentation of that in which holiness consists may be more far-reaching than one imagines. The illumination afforded by the fascinating third volume of *Letters* has still been largely ignored in modern writings on Saint Catherine de' Ricci. In the Preface to the standard English *Life*, for example,⁴ this third collection of letters is indeed mentioned, but that it has not been used can be tested in a moment. Take the first letter to Vincent quoted in the biography, page 204. Catherine is taking her young brother to task for being a fop, and she mentions among his faults the "wearing of certain vanities." That word "vanities" gives the game away. It proves that the translation was made from the 1861 collection, published from manipulated copies of the letters. Catherine had been much more explicit in her censure and described just what she did not like in Vincent's attire; so the 1890 edition corrects the word "vanities," replacing the deleted sentence: "your slippers and your pointed shoes and your taffeta hose." It appears then that the 1890 collection of letters has never been used for what it is worth in English writings on the Saint. This is a capital omission, for the third collection contains three hundred and thirty letters published for the first time.

⁴ By F. M. Capes. Burns & Oates, London, 1905.

Doubtless the good nun who gave herself so much trouble had the best intentions in the world. But she unwittingly caused a misunderstanding of Saint Catherine de' Ricci, which persists in many circles to this day. The whole incident brings to mind a reversal of an old proverb: one could state the grand *desideratum* of hagiography by saying: *Set a saint to catch a saint*. Only a saint can successfully interpret a saint and there is a small section of saints' lives written by saints, which are immune from criticism either by the old school of hagiography or the new. These rare classics include Adamnan's *Life of Columcille*, and Saint Bernard's *Life of Saint Malachy*.

As to the inner problem involved: how to over-ride pietistic scrupulosity, or rigid and narrow sectarianism with the truth that interior perfection is not prejudiced but rather deepened by human kindness, it appears that every age sees a renewal of this difficulty. One of the best explanations was given six hundred years ago by the other Dominican Catherine, writing in Siena. In her book, the *Dialogue*, God is represented as explaining to the soul how He is perfectly loved:

I require that you should love me with the same love with which I love you. This indeed you cannot do, because I loved you without being loved. All the love which you have for me you owe to me, so that it is not of grace that you love me, but because you ought to do so. While I love you of grace, and not because I owe you my love. *Therefore to me in person, you cannot repay the love which I require of you and I have placed you in the midst of your fellows, that you may do to them that which you cannot do to me, that is to say, that you may love them of free grace, without expecting any return, and what you do for them I count as done to me.*

PONTIUS PILATE¹

BY THE REV. THOMAS CORBISHLEY, S.J.

MOST of us, probably, at some time or other, have been a little puzzled by the presence in our Christian Creeds of the name of Pontius Pilate. Whether it was at our first acquaintance with this somewhat exotic type of nomenclature, or in later life when we noticed for the first time that, apart from Mary, Pilate is the only creature singled out for mention both in the Apostles' Creed and in that known as the Nicene Creed, we must have wondered why. It is not just an accident. Pilate is the link between the history of the life of Jesus Christ, our Lord, on earth and the secular history of the civilization into which He was born and which He was to modify so profoundly. Christ lived for nearly forty years in a corner of the world of which we possess a fairly detailed history. He lived at a time in the development of Roman civilization of which we possess much information. Yet, apart from the New Testament writings, direct historical testimony to His existence could be written, as Harnack has said, on a quarto sheet: but on that quarto sheet, the name of Pontius Pilate would figure twice. "Suffered under Pontius Pilate" is, then, no superfluity in our profession of faith. The Passion and Death of God-made-Man is an historical fact, as much as the person at whose word He suffered and was executed, is an historical person.

Our knowledge of the life and character of that person is confined absolutely to the ten years during which he was governor of the Roman province of Judæa. Attempts have been made to penetrate the darkness surrounding those ten years. Men have speculated as to the antecedents of Pilate: legends, of course, clustered thick about his later years: Anatole France "starred" him in a short story; and of late, Robert Eisler has failed to

¹ Those who have read *Messiakönig Jesus* by Josef Pickl will not need to be told how much I owe to that very stimulating work. It deserves a wide public and it is to be hoped that it will soon find a translator.

prove the historical value of the apocryphal *Acta Pilati*. We are left where we were—with the Gospel narrative, a few paragraphs in Josephus,² a page of Philo³ and an incidental allusion in Tacitus.⁴ What can we make of them?

First of all, let it be said at once that this is not a biography of Pontius Pilate. The materials are not available. Nor is it a psychological study—however attractive (and fashionable) such a study would be. But it has seemed worth while, first to expound as briefly as may be what we might call Pilate's "constitutional" position as governor of Judæa; next, to sketch, all too inadequately, the "situation" in Judæa as it would appear to the Roman governor. And, with this as background, we may be able to appreciate a little less inadequately the events of that April morning in Jerusalem, when "the King of the Jews" was condemned to death, and dying, opened to us the gates of His Kingdom.

PILATE'S POSITION AS GOVERNOR OF JUDÆA.

The story of Augustus Cæsar is, in part, the story of one of the most colossal constitutional bluffs ever known. In theory, the supreme control of the Roman Empire remained in the hands of the "Senate and People of Rome." Augustus was the "Princeps," the chief citizen. He did, it is true, possess enormous and undefined powers, based on various legal fictions, so that, though he was never known as *Imperator* in the sense in which we understand the term Emperor, it was natural for him to be known in the eastern provinces as "king" (*βασιλεύς*), a term which connoted despotic power. One of the most important elements in the complex of powers on which Augustus' position was based, was the fact that he was governor of perhaps half the provinces of the Empire, including (with one exception) all those in which legionary forces were stationed. Since the Emperor was unable to be present

² Jos., *Antiq.*, 18, 55-64 (iii. 1-3); 18, 85-89 (iv. 1, 2); *Bell.*, 2, 169-177 (ix. 2-4).

³ Philo, *Ad Caium*, 38.

⁴ Tac., *Ann.*, 15, 44.

in person to administer them, each province was entrusted to a nominee of the Emperor's, bearing the title *legatus Augusti pro praetore*. Such a man would normally have under his command two or three legions, the equivalent of a modern army corps. He had, of course, considerable powers as well in the judicial and administrative spheres, but all the time he was conscious that his career depended largely on the favour of the Emperor, whose displeasure he could not afford to incur. In certain provinces, generally smaller ones recently taken over by Rome, the Emperor's agent was styled *procurator*, and he is to be distinguished from the *legatus* in various ways, the most important for our purposes being that his career was probably much more in the hands of his master than was that of the *legatus*, who unless he fell into such disgrace with the Emperor as to incur serious punishment, could still find a perhaps diminished but none the less real sphere of activity as a servant of the Senate. To the *procurator* the Senatorial career was not open.

Judæa was such a procuratorial province at the time of which we are speaking. The men whose names appear in the pages of Josephus⁵ as having been governors of Judæa during the twenty years from the annexation of the province to the beginning of Pilate's period of office are completely unknown to history otherwise. Judæa was not, therefore, the stepping stone to very high office, but for its governors it *was* a step in their careers: and that was all that mattered to them. It is difficult to define exactly the nature of the powers held by the procurator of Judæa. That the possession of the only armed force of any size gave him the last word in any serious dispute, and that he was ultimately responsible for the maintenance of peace and good government, in the interests of the Emperor whom he represented, is unquestionable; but that, in practice, his presence in the country was not felt as a very serious check on national liberty and self-government becomes clear from certain passages in Josephus, and is revealed in a striking way in the well-known words: "And the Romans will come and take away our place and our

⁵ Jos., *Ant.*, 18, 29-35 (ii. 2).

nation.”⁶ The fact that such words could be spoken with a Roman official in the country and with Roman troops in the Holy City is a convincing tribute to the tact and good sense of the successive *procuratores Augusti* who supervised the affairs of Judæa.

It is important to bear this in mind in attempting to estimate the qualities of Pilate as governor. Apart from the Gospel narrative, wholly objective as ever, and passing no comment on the action of Pilate in condemning our Lord to death, our knowledge of Pilate's activities is confined wholly to Jewish sources. That he did certain things which wounded the national susceptibilities of the Jews is certain. But we may take leave to doubt whether he was, as Josephus and Philo suggest, quite unprovoked and deliberately insulting in his conduct. But before discussing in detail the acts of Pilate's governorship, it will be useful to review the situation in Judæa as it must have presented itself to Roman eyes.

THE JEWISH SITUATION.

Herod the Great, ruler of Palestine at the time of the Nativity, died in the year 4 B.C. His kingdom was split up between his three sons, Judæa and Samaria going to Archelaus, Galilee and certain other districts to Herod Antipas, the “fox” who executed John the Baptist. Archelaus was deposed by Rome in A.D. 6, and his territory formed into the procuratorial province of Judæa. Palestine, then, during the time of the Public Ministry, is divided between two authorities: Judæa and Samaria, largely self-ruling, are nevertheless under the care of a Roman governor, the Emperor's *procurator*; Galilee and the country beyond the Jordan are in the hands of a Jewish ruler, though he too must be regarded as a sort of subject of the Emperor's. As Augustus had written to his greater father: “Hitherto I have treated you as a friend: henceforth it shall be as a subject.”⁷

Now the great problem for any ruler in Palestine during these decades was undoubtedly the expectation of the Messiah. Time after time we hear of attempts to revolt, of strange leaders who appear, proclaim themselves “king,” put themselves at the head of bands of

⁶ John xi. 48.

⁷ Jos., *Ant.*, 16, 290 (ix. 3).

desperadoes and are only put down with great difficulty. Josephus, it is true, represents them as ordinary political rebels: and such, in one sense they were. As we know, the Jewish conception of the Messiah was of a man who would exalt the Jewish name amongst the Gentiles. Josephus does succeed in making us realize what this whole movement must have looked like in the eyes of Rome. A Jew himself, and making use of sources which must have been for the most part Jewish, he was nevertheless writing for the Gentile world, and to a great extent it is clear that he suppressed those aspects of Judaism which might not find favour with his Roman masters.

The first hint of the new movement occurs in an obscure passage in Josephus,⁸ which must refer to the years immediately following the actual birth of the Messiah. We are told of a divine prophecy that Herod's kingdom was to come to an end "by God's decree," and of a king who had been foretold, "in whose hands are all things." It is true that, in Josephus's account, the prophecy is made the occasion for a court intrigue; but of the Messianic flavour of the passage there can be little doubt. Immediately after Herod's death, matters came to a head.⁹ Whilst negotiations were going forward at Rome to decide about the division of Herod's kingdom, rebellion flared up in Judæa. In the capital itself, a mob of Galileans, Idumeans and men from beyond the Jordan who had come up for the festival of Pentecost, besieged a Roman legion, and threatened serious harm to Sabinus, the Emperor's financial representative in Syria, who had come to manage the finances of the kingdom during the interregnum. At the same time, we are told of the presence in Galilee of one Judas, who sought to make himself "king"; whilst in Perea, Simon, a former slave of Herod's, put himself at the head of a body of men and had himself crowned. A third man, a shepherd, named Athrongæus, also claimed to be king and caused trouble in Judæa itself. The *legatus* of Syria had to intervene with two or more legions in order to restore calm and rescue Sabinus.

The next serious crisis occurred with the deposition

⁸ Jos., *Ant.*, 17, 43-45 (ii. 4).

⁹ Jos., *Ant.*, 17, 206-212 (ix. 1-2); 17, 250-298 (x. 1-10).

of Archelaus ten years later.¹⁰ With the appointment of the first Imperial *procurator* of Judæa, we hear of the rise of a new sect of Jewish philosophy, as Josephus describes it, whose adherents evince an "insuperable passion for freedom," and claim that "God is their only master and Lord." Their leader at this time was another Judas, but Josephus assures us that the movement continued with increasing ferocity and was the ultimate occasion for that war which culminated in the destruction of the Temple by Titus in the year A.D. 70.

Now, apart from the fact that Josephus represents this "sect" as distinct from that of the Pharisees, it is clear from subsequent events that the latter regarded it with suspicion, and did their best to cripple its activities. We know from the words of Caiaphas already quoted how nervous were the chief priests of any movement that might upset the *status quo*; and we have the explicit testimony of Josephus to his own efforts, the efforts, that is, of a Pharisee, to dissuade the men whom he regarded as extremists from attempting to throw off the Roman control.¹¹ It is, then, a mistake to think of the Jews as inspired with one aim, a people with no other thought save that of driving out the hated Roman. Doubtless, they would have united to wage a holy war under the Messiah of their dreams. But these successive claimants were all alike in failing to commend themselves to the party of the Pharisees. And we need not doubt that the latter would not stick at treachery to get rid of a dangerous pretender.

There are one or two further details to be noted in connection with these abortive attempts to overthrow the Roman power in Palestine. In the first place, we should mark the constant recurrence of the term *king* (*βασιλεύς*), claimed apparently by any leader of this movement: and we cannot doubt that any Roman governor would receive careful instructions to treat with suspicion anyone arrogating to himself such a title. Not less significant is the use of the word *λῃστής* to describe any member of this party. In ordinary usage, the word has precisely the significance of our English "brigand"; in Josephus at least it is employed so regularly in this context that

¹⁰ Jos., *Ant.*, 18, 23 sqq. (i. 6).

¹¹ Jos., *Vit.*, 17-19 (4).

it would be more exact to translate it "rebel" than "brigand."¹² Now it is the original of the word which appears in the Vulgate account of the Passion as *latro*. How many times have we heard those words of St. John's Gospel: "Erat autem Barabbas latro"? We think, then, of the man as a footpad or common thief. But when St. Mark applies to the confederates of Barrabas the term *στασιασται* "promoters of sedition," we can see that *ληρτης* as applied to Barabbas must bear much the same sense as it has in Josephus. A third point worthy of our attention is the frequency with which Galilee and the Galileans are associated with these outbreaks, generally at the time of one or other of the great festivals for which Jerusalem would be crammed with pilgrims. (Josephus mentions 3,000,000 for one Passover.)¹³

Such, in very superficial outline, are a few of the elements which went to make up the Jewish situation during the period of Pilate's governorship, and we can now turn to discuss the few details we have learnt about those ten years. Pontius Pilate was appointed procurator of Judæa by Tiberius in the year A.D. 26. He appears to have begun his tenure of office by a tactless action which offended the Jewish religious and national susceptibilities very deeply.¹⁴ It had been the custom for the Roman soldiers garrisoning Jerusalem to take with them into the Holy City only those standards which did not bear any symbols or effigies such as would violate the Jewish law forbidding graven images. Pilate, however, ordered his troops to take with them those standards which bore the effigy of Tiberius. What his motives were we cannot tell; it may have been merely due to his failure to appreciate the importance of the action in the eyes of the Jews. Josephus, not very convincingly, suggests that it was a deliberate attempt on the part of the new governor to destroy their laws. But he does appear to have manifested great stubbornness in refusing to countermand his order when the Jews made fierce representations to him that he was violating a privilege accorded to them by his predecessors; and

¹² Cf. St. John Thackeray, *Josephus, the Man and his Work* (p. 11, n. 16), "The constant term for the anti-Roman extremists."

¹³ Jos., *Bell.*, 2, 280 (xiv. 3).

¹⁴ Jos., *Ant.*, 18, 55 sq. (iii. 1).

it was only when a large body of indignant Jews manifested their readiness to suffer death rather than give way on this point that he removed the offending standards. There is no evidence to show that Pilate here acted in a way that suggests either contempt or a *pointless* obstinacy. If he did not appreciate the significance of his action, that proves nothing either way. And we should have no very high opinion of his strength of character if he had yielded at once. It is unfortunate that we have to depend on Josephus and Philo—both Jews and neither of them characterized by Christian charity in their judgments of their enemies—for any criticism of Pilate's character. His own version of such incidents would be illuminating.

So again in the matter of the aqueduct.¹⁵ Pilate decided to improve the Jerusalem water supply, an idea which redounds to his credit. However, the fact that he used the Temple funds for the purpose inflamed the passions of the anti-Roman element so far that an ugly riot ensued. Here is Josephus's account of the incident:

"... This caused ill-feeling amongst the crowd, and as Pilate was in Jerusalem, they surrounded the judgment-seat, and howled at him. However, he had foreseen the uproar, and sent his soldiers in civilian dress, but carrying arms, to mingle with the crowd. He had told them not to use their swords, but bade them strike with their clubs those who shouted. He gave them a signal from the judgment-seat. Many Jews were slain by the blows from the clubs, and many perished at the hands of their fellows in the ensuing flight, because they did not know who was who."

"And there were present at that very time some who told Him of the Galileans, whose blood Pilate had mingled with their sacrifices."¹⁶ The hypothesis has been put forward that these two passages refer to the same incident, and there is much that is attractive in the suggestion. Let us examine it a little more closely in the light of what we have already said. In the first place let us recall that at the time of our Lord's trial, there were at least three men in prison who had been

¹⁵ Jos., *Ant.*, 18, 60 sqq. (iii. 2).

¹⁶ Luke xiii. 1.

condemned to death for sedition—which can only mean anti-Roman demonstrations. To Barabbas, indeed, is applied the term *ληστής* which, as we have seen, is almost a technical term for such a political rebel. Secondly, we have noticed that Galilee is almost invariably connected with these popular uprisings, and if we accept the hypothesis that Barabbas, at the head of a band of Galileans and other Jews, stirred up trouble at Jerusalem on some occasion during the last year of our Lord's life, several interesting consequences may be suggested.

Now, although the argument from silence is precarious it is worth pointing out that Josephus mentions no other rising to which we can refer these words about "the blood of the Galileans." On the other hand, the description already quoted from him is highly suggestive. For we know that the Antonia adjoined the Temple in such a way that, according to the explicit words of the Jewish historian, it was possible for the Roman soldiers to patrol the colonnades of the Temple under arms at times of festivals, to prevent any attempt at "revolution."¹⁷ On the occasion in question it is clear that the soldiers were stationed in the upper or northern end of the Temple area, below the fortress Antonia, where Pilate's judgment-seat was. In the confusion which followed the treacherous attack of the disguised Roman soldiers, small wonder that the blood of the rebels should have mingled with the blood of the sacrificial victims, perhaps even then being slain. And that Barabbas and his associates should have retaliated by killing one or more of their enemies before being overpowered is hardly unexpected. On the whole then it seems hardly rash to accept the identification.

That being so, we can understand something of the attitude of the "chief priests and ancients" to our Lord during those last months. On the one hand, they would naturally be anxious to know how far He was to be regarded as in league with the party of which Barabbas was at this time the leader. Hence their questions about the lawfulness of tribute to Cæsar, and so on. On the other hand, much of their concern must have been with Barabbas rather than with Jesus, since the former showed himself far more active in pro-

¹⁷ Jos., *Bell.*, 5, 243-245 (v. 8); cf. *Bell.*, 2, 224 (xii. 1).

moting resistance to Rome, and was therefore the more immediate menace to their policy of peace at any price. So, too, the attitude of the people at large becomes more understandable. At the beginning of the last year of His life, after the miracle of the multiplication of the loaves and fishes, we know that the people desired to make Him king. Did they forget all about this plan during the subsequent months until the last triumphal entry into Jerusalem? Is it not more natural to suggest that their allegiance was for the time transferred to Barabbas, who seemed to be a man more after their own hearts? Then, when Barabbas failed, they would turn again to the Nazarene, who seemed to lack all political ambition, yet at least possessed miraculous powers which marked Him out as no ordinary man.

Such, then, is the situation in Pilate's eyes when he comes up to Jerusalem from his headquarters at Cæsarea, for the festival of the Passover in the year 33, his seventh year of office. After his suppression of the trouble under Barabbas—now awaiting execution at Jerusalem—he might well think that there would be a respite from such attempts. Not that you can ever tell with these curious Jews, who get such odd notions into their heads—notions which it is very difficult for a plain straightforward Roman to understand, but which have to be reckoned with. However, the crucifixion of the three prisoners ought to be enough to quieten even the most fanatical of Jews.

Meanwhile, what of the chief priests? The events of the first day of that eventful week had shown that, whatever might be the intentions of this inscrutable Prophet from Nazareth, the people were ready to hail Him as king. And that could have only one meaning. Barabbas had failed them: perhaps *He* would now put Himself at the head of the restless element and declare Himself openly. At first, their intention was, apparently, to act without invoking the assistance of the Roman governor. "They took council together that they might take Jesus *by stealth* and put Him to death." And, with the connivance of Judas, they hoped that it might be possible to do this secretly, without precipitating such a disturbance as would bring down on them the heavy hand of Rome. Yet it seems unlikely that they would not communicate their fears and plans to Pilate. They

were playing a dangerous game and must have taken steps to safeguard themselves somehow. It may have been that Pilate, having heard their account of the new "king," decided that their evidence was too slight to call for his intervention. Or it may have been that he was not unwilling to use them as catspaws. If they could succeed in removing this man without trouble, a serious danger might be averted. If their machinations brought on them the wrath of the people, at least *he* would be immune from the people's hostility, and might even gain some popularity with them by intervening on their behalf.

For whatever reason, it was the party of the chief priests who were active during these days. But "on the night on which He was betrayed," Pilate must have been persuaded to intervene, for in the body of troops that came to arrest Him, we find Roman soldiery, and a Roman tribune.¹⁸ "You are come out as against a rebel (ἀγροῦν) with swords and clubs. . . ."¹⁹ We are reminded of Josephus's account of the use of clubs to suppress a previous rebellion. But though Roman soldiers assisted in the capture, the prisoner was not taken to the governor, but handed over to the Jewish authorities for trial. Why is this? It seems reasonable to suggest that the chief priests must have managed to persuade Pilate that the Nazarene actually was planning some *coup* which could only be foiled by His immediate arrest. The governor, then, in order to be on the safe side, permitted to his tribune the task of effecting the arrest, or, at any rate, sent him to investigate the circumstances, with orders not to embroil the Roman government unless this was necessary. The whole conduct of our Lord during the arrest convinced the tribune that here was no second Barabbas; and he returned to Pilate with this report.

When, therefore, on the following morning, the chief priests and elders brought their prisoner to Pilate, he realized that what they desired was not justice against a malefactor, but the removal of a rival. "He knew that through envy they had delivered Him up. . . ." However, the legal formalities had to be complied with,

¹⁸ John xviii. 12.

¹⁹ Matthew xxvi, 55; Mark xiv. 48; Luke xxii. 52.

and Pilate asked them for their accusation. Our Lord's answers in private to Pilate's questions convinced him that the report of his tribune was well founded and that here was no sedition-monger. Going out to the chief priests he told them the result of his inquiry. And when, on their repeating their charge, they mentioned the name Galilee, Pilate's thoughts took another turn. He was at present on bad terms with Herod, probably owing to the recent disturbances involving Herod's subjects. Not the least difficult of Pilate's problems must have been the thorny question of Galilean Jews. Nominally subjects of Herod, they were so frequently to be found within the sphere of Pilate's jurisdiction, that the task of keeping order in Jerusalem on the one hand, and not offending Herod on the other, by a too summary treatment of his rights as tetrarch of Galilee, must have called for more tact than Pilate appears to have possessed. If, as seems likely, one or other of the three criminals awaiting execution was a Galilean, Herod might not unreasonably feel that Pilate was acting *ultra vires* in condemning to be crucified men who doubtless looked to him for protection. At any rate, here was an opportunity not only to make an *amende*, but also to free himself from an embarrassing situation. If Herod, a Jew, at least in outlook and sympathy, condemned their prophet, the Jews could have no grudge against Rome; if he acquitted him, the chief priests could find no fault with Pilate.

In the interval, whilst our Lord was on His way to and from the palace of Herod, the chief priests called up their reserves. Pilate was proving obstinate. The only way to deal with him was to threaten him with the tumult which they had sought to avert from themselves. To achieve this, they had two cards to play. First, there must have been present in the city a number of friends and connections of Barabbas, who would desire the liberation of their chief, if only at the price of the blood of this new leader. And, second, the people at large must have experienced a revulsion of feeling on seeing the prophet from Galilee actually in the hands of the Romans. He had allowed Himself to be taken without resisting. Here was no leader of their dreams. Better Barabbas back. He, at any rate, was a man of action, and had proved his worth. In some such way

can we explain the curious change of attitude which came over the Jewish crowd during this day. And this it was which eventually defeated Pilate. So long as he felt that the motive behind the action of the chief priests was jealousy of a successful teacher or a possible rival, he thought that he would be able to play off the people against their leaders. When he came forward and offered to release to the people their "king," and the people howled back: "Not this man, but Barabbas," Pilate must have known that he was beaten. "Their voices prevailed." Pilate made one or two half-desperate attempts to evade the inevitable, but when, finally, the crowd invoked the name of Tiberius—"if you free him you are not a friend of Cæsar's"—his thoughts reverted to that scene at Cæsarea more than six years before, when the threat of sending an embassy to Cæsar was sufficient to break his resistance;²⁰ "and he handed Jesus over to their will."

Pilate's period of office came to an end in circumstances which are somewhat obscurely narrated by Josephus.²¹ Some time during the year A.D. 36, three years after the crucifixion of our Lord, a movement amongst the Samaritans was repressed by Pilate with a ruthlessness which led the Council of Samaria to protest to Vitellius, the *legatus* of Syria. He, in virtue of the wide powers which had been conferred on him by the Emperor, removed Pilate from office, and ordered him to Rome, to stand his trial before Tiberius. Before he could reach the city, however, occurred the death of the Emperor (March 16th, 37) and the name of the most famous of all Roman provincial governors disappears from the pages of history. It is true that an incidental allusion to Pilate is made by Tacitus, in the well-known passage describing the Neronian persecution of the Christians. "*Auctor nominis eius Christus, Tiberio imperitante, per procuratorem Pontium Pilatum supplicio adfectus erat.*"²² Needless to say, this testimony to the fact of the crucifixion of Jesus Christ, is a little too definite for the taste of those who prefer their religious beliefs to be based on something a little more nebulous than historical

²⁰ Philo, *Ad Gaium*, 38.

²¹ Jos., *Ant.*, 18, 85-89 (iv. 1-2).

²² Tac., *Ann.*, 15, 44.

certainty, and attempts have been made to discredit it. Vainly. Internal and external evidence alike are too strong.

It is, then, no mere accident that the name of Pontius Pilate is to be found in our Christian code of belief. By its recital we testify to the hard objectivity, the factual truth of the different articles in that code. Did Pilate himself ever come to appreciate the true character of that kingdom which was described to him on that April morning in Jerusalem by the Son of Man? We do not know. The evidence that his wife became a Christian is reasonably strong; but of Pilate's later history the most widely divergent legends are told. Yet there are two details of the Gospel story which may lead us to hope that all was well with Pilate in the end. In the first place it is scarcely fanciful to think that his wife would not have sent her message to her husband unless she had reason to hope that it would influence his decision, which could only mean that she believed that he would listen, even in the middle of such a trying ordeal, to a message from her. And if she herself came to a knowledge of the truth, it may well be that through her influence, Pilate found the answer to the question which he put, "jesting" or not, to his prisoner. And the second point is the gentleness of our Lord's own words: "He that hath delivered me to thee hath the greater sin."

THE PSYCHOLOGICAL CONFLICT OF THE "ROMAN" ANGLICAN

BY LESLIE C. BROOKS.

ACCUSTOMED as Englishmen may be to the wide divergences of belief and practice within the borders of their National Church, surely no vagary of the ecclesiastical mind can more astonish them than the declaration of fifteen hundred clergymen that their particular section of the Church of England should no longer be regarded as merely Anglo-Catholic but that it is entitled to be thought Roman Catholic.

Yet this is actually the case. The Church Unity Octave Council, who aim at reunion of the Anglican Church with Rome, announce this year that more than that number of clergy have expressed to them their general agreement with the programme they put forward. Loyalty to the Holy Father, acceptance of the Infallibility of the Papacy, acknowledgment of its claims and unswerving devotion to the See of Peter appear in the forefront of their declared aims.

The issue of such sentiments from such a quarter should indeed be warmly welcomed by Catholics, but it is not to be expected that they will find it easy to understand. And, in attempting to probe beneath the surface of the mentality which produces them, there is a danger of appearing unsympathetic and of destroying the attitude of goodwill which should be kept towards any outside the Church who are in good faith. So that it is in no uncharitable spirit that this article is written, based, though it be, on the firm conviction that the position of these men is illogical.

An illogical position firmly held by sincere minds is to be regarded nowadays as pointing not so much to a defiant and obstinately heretical temper as to the consequences of a deep-seated psychological conflict.

In the case of Anglican clergymen there is plentiful material for a first-class "complex" to be found in the mental reactions brought about by the two outstanding

features of Anglican life—liberal clerical education and wide freedom of belief and practice in the exercise of the ministry.

The days of "the fool of the family" or its youngest son entering automatically the Anglican ministry are passed, and nowadays everyone has to go through training at a theological college or similar establishment. This new factor, however, does not produce as much as might be expected in the way of standardization of belief or practice. The type of man who offers himself for training is far from uniform and each brings with him more or less fixed notions of the religion he proposes to teach. The one common factor is the General Ordination Examination which all have to pass. This is not a searching ordeal and once passed only gives evidence that the successful candidate has read a fair quantity of Church History, Biblical Criticism and traditional Christian Doctrine, and no philosophy whatever. The young clergyman is thus equipped with a certain amount of information *about* the Christian religion, but he is not instructed as to what he is to teach nor is he, indeed, prepared to impart to others any but his own particular beliefs.

This very "liberal" education is all. Some bishops insist, and all prefer, that it should be fortified by a university degree. Beyond that nothing lies between the student and his ordination. A test is made in many dioceses by a short paper set by the bishop's examining chaplain to discover how far the candidate's opinions agree with the bishop's idea of orthodoxy, but few have been turned away after arriving at this stage.

Then comes the peculiarly Anglican freedom in the exercise of the ministry, which is the other factor in the psychological state under discussion. It is little advantage that the first vicar who employs the new deacon has had, nowadays, the same sort of education. The chances of their personal beliefs being identical are remote. As time goes on the breach widens. The curate may "advance" as he begins to put his ideas into practice or the vicar may recede as he finds his congregation disapproving. Compromise is often effected since the number of curates is diminishing and the vicar dislikes the thought of running a large parish single-handed. But should the curate discover another

employer whose beliefs are more to his liking or come across a vacant living where he imagines he may indulge his opinions without hindrance, there is little to prevent his making a smooth transition. But perhaps by this time the young man may have taken to himself a wife and the importance of discovering a congenial sphere of activity is balanced by the pressing demands of more than one mouth to feed.

From all this the discerning reader will have begun to conclude that, whatever good and sincere intentions such a young man may have, he is making himself a very uncomfortable bed to lie on. Not in the material sense, perhaps. His nest may be not too sparsely feathered in the course of years. But in the regions of the mind some very nasty lumps and ridges are being formed.

Starting his career with a purely subjective apparatus of religious knowledge, he finds that in teaching others, his personal predilections are increasingly put to the test by opposition and by the general contradictions of life. This is particularly so in the case of a man whose beliefs have been consistently of a Catholic colour. Catholicism is essentially a religion whose existence cannot be conceived without authority and conflict is bound to arise in the mind of one who takes it upon himself to teach that religion on his own authority. He began perhaps with the sincere conviction that he was about to enter upon the life and duties of a Catholic priest and that he possessed the necessary powers. As he proceeded to put this belief into practice, his convictions would naturally be subject to attack by the opinions of others and by the usual process of daily wear and tear. Consciously or unconsciously the question must be formed repeatedly in his mind: "What if I am not a Catholic priest?" The more sincere he may be in his religious beliefs as a whole, so much the more will he be alarmed at the idea that he may be a pretender. Furthermore, while he has been making discoveries, years have passed and he is by now more or less settled in his profession. Life-habits may be already formed as would be shown in his acquisition of an authoritative manner and tone of voice. Worse still, not only his own faith and his position in life, but his daily bread and perhaps that of a family depend on his upholding

himself in a certain belief. A very great loss would immediately ensue on a direct denial of this belief. Obviously this is a very deadly psychological state.

Although it is true that everyone who depends for livelihood on teaching a doctrine, holding an opinion or dealing with ideas and philosophies in general, is in danger of being brought to such a state of mind if his theories are threatened, the Anglican clergyman is particularly prone to it, since he suffers so enormously from the weakness of his education, the purely subjective nature of his beliefs and the lack of support by any authority.

The usual psychological reaction to fear is suppression and compensation. A fear that brings with it almost "unthinkable" consequences tends to be forced out of sight by assurances that the line of action which is dangerous is so obvious and reasonable that it cannot be questioned. Thus the fear is suppressed by "rationalization." Compensating measures are taken to divert the attention from the existence of such a fear by concentration on a belief or theory which, if only it could be shown to be true, would justify the dangerous position held. In other words, the mind, seeking to avoid the sight of an *objective* reality, weaves *subjective* cobwebs all over it. That these should be fantastic and illogical is not surprising.

Is there any need to apply this with elaboration to the case under consideration? Let it suffice to quote a lecture given very many years ago by Cardinal Manning: "What are the sects of England but offspring of the subjective working of the human mind, striving to regain the divine idea of the Church as a teacher sent from God? The Reformation destroyed the objective reality of that idea, *and the human mind has created it afresh in eccentric forms for itself*. In like manner, false doctrines, fanatical extravagances and perversions of the truth, what are they but struggles of the mind of man to re-create within his own sphere the truths of which the objectivity is lost?"¹

The fifteen hundred Anglican clergy who subscribe to the statement of belief in the Papal claims cannot be accused of holding "false doctrines, fanatical extrava-

¹ "The Grounds of Faith," Lecture 4.

gances and perversions of the truth," but a definite plea seems to be demanded by their difficult circumstances for treatment and consideration as unconscious victims of a severe psychological conflict.

It is little good pointing out how obvious a duty it is for them to take just one more step—into the Fold they admire so much. That is the one thing calculated to stir the fear they are vigorously suppressing and almost automatically they will resist. Is there not some way in which Catholics could combine to get at the root of the difficulty by *removing* the fear? The trials of all converts are great, but it demands almost heroic virtue to face the complete reversal of the habits of a life-time, the knowledge that authority, position and opportunities for good work must be laid aside (at least for a considerable time) and that in a great many cases the serious task is to be undertaken of starting to earn a living in a new walk of life. These are special trials of the convert clergyman. He also has to face the trials of other converts, such as loss of friends, opposition from relatives, and so forth. Cannot something be done to provide a real refuge just within the gates of the Church whose office as Holy Mother should surely be fulfilled with particular care towards the most delicate of her children? It is asking a very great deal of fledgling faith to stand up against such heavy trials at the very outset. Cases there are where the convert reverts after a few months. Is it not more than likely that here lies the cause?

The wonderful work of the Converts' Aid Society which advances so successfully from year to year is, of course, of infinite value in this connection. But, even if the money were forthcoming, financial help is not enough. Something in the nature of a "course of treatment" is required. The ideal would be that it should be made known that a Religious House was always open to receive convert clergy with a real sympathy born of a thorough understanding of their case. Here they would be able to rest after making the fatal plunge for sufficient time to allow the dust and debris of the upheaval to subside. At the same time they would absorb much of that essential Catholicism which hitherto they have only known at second-hand. In the case of married men, their lodging would have to be at a distant guest house, but for others some share in

the daily round of prayer and work would help to steady some of the rather wild plunging that usually accompanies so great an upset in life. The bogey of financial disaster would be kept at bay for the first few difficult months of conversion, and the soul would be freer to expand under the benign influence of new-found grace. Who knows what our Lord may have to say to souls in such a "retreat"?

Unless something is done, it seems difficult to know what will happen to so numerous a company of earnest men. Clearly the Anglican Church will never find a use for them. Failing an opportunity to turn them out, as is known to the writer, the Bishops are prepared to let them rust away in the rather obscure positions most of them hold. (An obscurity which is due rather to official treatment than to any lack of ability.) Some may lapse into the comfortable and decorative paths of High Anglicanism as instanced by some recent outstanding preferments. That it is unlikely that they will individually submit to the Church in any number it is hoped that this article has made sufficiently clear.

Here, it seems, is an opportunity to gather into the Church much valuable fruit from those scattered seeds of grace which have sprung up surprisingly from stony ground before the fierce heat of the coming trial of Christianity causes them to wither.

HOMILETICS

BY THE REV. BERNARD PATTEN, D.D., L.S.S.

Second Sunday of Advent (December 6th).

THE IMMACULATE CONCEPTION.

1. "I am the Immaculate Conception." Our Blessed Lady might have chosen another title when she appeared at Lourdes. To the poor delicate child, coughing and racked with asthma, she might have said that she was the Health of the sick or the Comforter of the afflicted; to the future nun she might have said that she was the Queen of virgins; to the future saint she might have answered that she was the Queen of all saints. Any of these titles would have sounded sweet to the ear of the little child we now call St. Bernadette, but our Lady chose another title. It seems as if she must again sing her *Magnificat* and tell us that He Who is mighty hath done great things for her. In thanksgiving and praise to God, she must add her voice to the voice of the Vicar of her Son which only four years before had gone out to the world, proclaiming infallibly that from the first moment of her conception Mary was all-fair, that in her there was never a stain.

The dogma is commonly misunderstood. It does not refer to the miraculous conception of our Divine Lord; it refers to the conception of our Lady in her mother's womb, and it states that from the first moment of her conception, from the first moment when her soul and body were united, she was free from all stain of original sin. She was *always* all-fair; in her there was *never* a stain.

2. We know that the Immaculate Conception was promised when the curtain had scarcely risen on the drama of human history. The sin of our first parents had closed the gates of heaven, but God in His mercy promised mankind a new Gate of Heaven, a woman whose Son would crush the serpent's head, a woman who never would be on the devil's side in the war of sin against God. "I will put enmity between thee and the woman." In the full meaning of these words the woman is not Eve, but Mary; and the promise means that the enmity would be lasting, that she would never be on Satan's side, that she would never be in his power, that her soul would never be defiled with the stain of sin. Original sin in her would have broken that promise of constant enmity; therefore, Mary must be conceived immaculate.

That was the promise of God, given to the world early in the long period of waiting for Christ. When that fullness of time came, when the Son of God was about to be made flesh

in the virginal womb of His mother, the Angel of the Annunciation gave further witness to the Immaculate Conception. The title "Full of grace," used as a proper name, belonged strictly only to one whose soul had never been stained by sin.

3. Our Catholic instinct recognizes at once how fitting was this great privilege. Our Catholic sense would recoil in horror from the thought that the Mother of God could ever be the servant of Satan. She was God's Mother; she stood to God in the closest possible relation; one stained by sin could never come so close to God. The fairest child of God the Father must have the full beauty of the King's daughter; the mother of God the Son must be all-holy, all-pure; the bride of the Holy Ghost must be without stain. Her Divine Son must do more for her than He did for us; if He saved us by buying us back from bondage, He must save her by preventing her bondage. The queen of angels and saints, of martyrs, confessors and virgins, could never have been a slave. She must be a queen conceived without original sin.

Accepting this great truth, the Church from the earliest ages gave beautiful titles to our Immaculate Queen. She was called a lily among thorns, a fountain ever-clear, a holy temple, a tabernacle prepared by God; she was saluted as all-holy, all-pure, free from all stain, higher and more exalted than angels and archangels. And down through the centuries the chorus of praise swelled, and soon the faithful had their feasts of the Immaculate Conception and great theologians strove to give precise expression to this sublime dogma. Finally, some eighty years ago the seal of Papal Infallibility was set to the doctrine and the whole Catholic world was thrilled with joy when Pope Pius IX published the solemn decree.

4. Here in England, the "Dowry of Mary," we have a special obligation to observe our Lady's feasts. It is our duty to make reparation for the insults offered to our Queen when England saw her glory dishonoured, her statues thrown down, her shrines pillaged, her sanctuaries destroyed, and her name all but banished from the land where she had ruled as queen. If wicked men blasphemed her, we have all the more reason to love and bless her name, "to acknowledge the dignity of this holy Virgin, to honour and venerate her with all affection of devotion, to own her as queen and mother."

Third Sunday of Advent.

There seems to be something very significant in the Church's choice of St. John's Prologue as the Gospel for the third Mass on Christmas Day. In the other two Masses, in the passages from St. Luke, we read the simple story of Bethlehem, but here in the third Mass we have the sublime theology of the Incarnation. It is as if the Church would have us remember, while we pass over to Bethlehem with the shepherds, that the newly-born Child is the source of our supernatural life, that

the Word made Flesh has given us power to become the sons of God.

Our sermons on these Sundays might well deal with the central idea of Christ as the Life of the soul. In these notes we attempt a simple presentation of some aspects of the doctrine as it appears in St. John's Gospel.

BEGINNING OF SUPERNATURAL LIFE.

Gospel Reading : John iii. 1-17.

1. In reply to a question either asked or implied by Nicodemus, our Lord states definitely that a new birth is necessary if one is to see the Kingdom of God, that is, to have supernatural life. Nicodemus, probably in the fashion of debate rather than in simplicity, points out the impossibility of a second birth from the womb. Our Lord replies that the new birth necessary is a birth from water and the Holy Ghost, and He goes on to explain that while ordinary birth is of the flesh and natural, this new birth is spiritual and supernatural. And the supernatural life thus given is the fruit of our Lord's death; Christ lifted up on the Cross, prefigured and foretold by the brazen serpent raised aloft, is the source of man's new life. In order that we might have this life, the Father Who so loved the world sent His Only-Begotten Son.

2. Adam had this supernatural life. It was not due to him; it was a free gift. God gave him this free gift conditionally. Adam did not fulfil the condition, he forfeited the free gift, he lost his supernatural life. We may truly say that he *died* to his supernatural life. And with him we all died.

To regain this life we must be brought into contact, we must be incorporated, with another Adam, with another Head of the human race, Who has this life and can communicate it to us. This second Adam is Jesus Christ. We become incorporated with Him by baptism. Of His fullness we all receive; through Him we obtain this new life. "God hath given to us eternal life. And this life is in His Son. He that hath the Son hath life" (I John v. 11).

3. "Know you not that all we who are baptized in Christ Jesus are baptized in His death? For we are buried together with Him by baptism into death so that, as Christ is risen from the dead by the glory of the Father, we also may walk in newness of life" (Romans vi. 3-4). Here St. Paul describes baptism as a death which brings life. His meaning was much more obvious to the faithful when baptism by total immersion was common and when the great baptism-day was Holy Saturday, midway in the commemoration of Christ's Death and Resurrection. The child of Adam is symbolically drowned and buried in the water of baptism, the rite being a symbol of the death and burial of Christ. He comes forth from the water a child of God; he rises with Christ to a new life. But this resurrection

or second birth is not merely *after the manner of Christ*, it is *through Christ*. It is through Jesus Christ our Saviour that God has saved us by the laver of regeneration and by renovation of the Holy Ghost. (Cf. Titus iii. 5-7).

4. If the foregoing points have been explained in the simple manner here attempted, the preacher may well conclude with a quotation from the Holy Saturday ceremony to show how the liturgical prayers of the Church speak of Baptism as a birth unto a new life. "O God, Whose Spirit at the very beginning of the world moved over the waters that even then water might receive the power to sanctify . . . may He, by the mysterious infusion of His Divine Power, make fruitful this water prepared for the regeneration of men, to the end that all who are sanctified in the immaculate womb of this heavenly font may come forth as a heavenly offspring, reborn unto a new creature." "May the power of the Holy Ghost descend into all the water of this font and make the whole substance of this water fruitful for regeneration . . . that all who receive this sacrament of regeneration may be born again into a new infancy of true innocence" (Preface at the Blessing of the Font).

Fourth Sunday of Advent.

RECOVERY AND GROWTH OF SUPERNATURAL LIFE.

Gospel Reading : John xv. 1-8.

1. Jesus Christ is the vine, we the branches. From Him we draw the sap of sanctifying grace, the vital principle by which we live as sons of God. The supply of grace never fails at the source, but we can deliberately cut it off before it reaches us. If we do, we die. By mortal sin, so perfectly named, we bring death to the soul by separating it from the source of its life. "If any one abide not in Me, he shall wither."

However, the dead branch can be regrafted into the vine. In another sacrament of renovation Christ through His priest continues to give life. On the lips of Christ's priest words of power again call Lazarus from the tomb. Supernatural life is restored. When the angels fell from grace, they fell never to rise again. With man it is different; his will is not unchangeably fixed, he can repent. With God's help he can turn to God, he can clutch at this plank thrown out after the shipwreck of baptismal grace; through God's great mercy he can be converted and live. It matters not how far he has wandered, how low he has fallen; the door of the confessional is always open, the prodigal is ever welcome. "This my son was *dead* and is *come to life again*."

Penance therefore is a "sacrament of the dead," instituted mainly to restore to the life of grace a soul dead by sin. In the confessional as on the altar the priest is another Christ, sent with Christ's authority and Christ's power to continue Christ's work in giving life. It is no mere fancy that sees Christ

in the confessional teaching, guiding, consoling, healing, *giving life*, because here too through His Divine Power "the blind see, the lame walk, the lepers are made clean, the deaf hear, *the dead rise again*."

2. We take food to sustain and develop our corporal life: to sustain and develop our supernatural life we receive the Bread which comes down from Heaven. The life begun by Baptism and restored when necessary by Penance is given in abundance by the Blessed Eucharist.

The grain of wheat falling into the ground must die if it is to bring forth fruit. In Holy Mass Christ is immolated before He gives Himself to us; our sacramental communion, the Heavenly Bread, is the fruit of the Sacrifice. The sacred banquet in which Christ is received is at once a memorial of the Passion and a communication of life to the soul.

That this Bread from Heaven gives life is the main theme of our Lord's discourse in the sixth chapter of St. John. The Bread is given for the life of the world; if any man eats of it, he will not die; unless a man eats of it he shall not have life. This life is not ordinary life; it is not the ordinary life given by ordinary food or even by such extraordinary food as the manna: it is something which only the True Bread from Heaven can give, the Divine Life which the Son of God shares with His Heavenly Father. "As the living Father hath sent Me, and I live by the Father, so he that eateth Me, the same also shall live by Me."

3. In both sacraments Christ appears as the Good Shepherd Who gives His life for His sheep. In the Sacrament of Penance, it is through His Passion and Death that our sins are forgiven and supernatural life restored. In the Blessed Eucharist, the Body that was scourged is our food, the Blood that was shed is our drink; as often as we eat this Bread and drink the chalice we show forth the death of the Lord. By that death we have life, and having life have all things. With Christ as our Shepherd we lack nothing.

Last Sunday of the Year.

LIFE IN DEATH.

Gospel Reading: John xi. 21-27.

1. In our Requiem Liturgy a spirit of peace and joy pervades the solemn sadness. To our Catholic hope comfortless mourning is unknown; the threnody is but a muted song of joy. The bright silver Cross shining amid the trappings of death is significant: it leads us to expect even the dread *Dies Irae* to soften into a confident prayer for mercy; it prepares us for the striking discovery that the words of our Requiem Masses speak more of Life than of Death. The Requiem gospels remind us that Christ is the Resurrection and the Life; they tell us that the day will surely come when all who are in their graves will

hear the voice of the Son of God and that the good will go to their heavenly home where there are mansions for all. The Requiem epistles assure us that we shall all indeed rise again, that this corruptible body must put on incorruption, that this mortal must put on immortality; and repeating St. Paul's confident challenge to Death, they bid us not to be sorrowful even as others who have no hope. "For if we believe that Jesus died and rose again, even so will God bring with Jesus those who have fallen asleep with Him." The Preface contains it all: *Tuis enim fidelibus, Domine, vita mutatur, non tollitur.*

The underlying theology of life in death is simple enough, at least in its main aspects. When death separates soul and body, the soul, if it has the life of grace and if nothing remains to be expiated in Purgatory, goes at once to Heaven, there to enjoy the life of glory. The body awaits the Day of Resurrection when it too will have its corresponding reward. Of this eternal life of soul and body Christ is at once the pattern and the cause; He is the Resurrection and the Life.

2. The life of the soul here on earth is only a beginning. Grace is only the beginning of glory. What we possess in germ here we shall have in full maturity in Heaven. Faith will give place to vision, hope will yield to possession; we shall see God and enjoy God. And because charity remains, we shall love God; no longer will any creature be able to separate us from the love of God.

For the soul, then, death is but a transition, a change to a more perfect life. For all its richness and reality, the life of grace on earth is imperfect, its permanence threatened by that something of the "old Adam" which remains after baptism, darkened intellect, weakened will, inclination to evil. We have been called and justified by Christ, but we have not yet been glorified; our life of grace has yet to reach its consummation. When that plenitude of life comes, we who are the sons of God will see Him as He is. Now we see God obscurely, as in a dim, unpolished mirror, but in Heaven we shall see Him face to face. In this possession of God contemplated face to face, the happiness of Heaven, the plenitude of supernatural life, essentially consists: "This is eternal life, that they may know Thee, the only True God, and Jesus Christ Whom Thou hast sent" (John xvii. 3). And not only our intellect, but our will also, shall have its complete satisfaction; to see God face to face is to enjoy Him, to be united to Him, to be like to Him. With all faculties satisfied, the life of the soul now attains its perfection. Christ has finished the work His Father gave Him to do; the soul now has life and has it in abundance; the soul nourished by the Body and Blood of Christ now has life everlasting.

3. "He is not here, for He is risen." Christ's epitaph will one day be true of all mankind, but in its most complete sense of the just. The resurrection of the body is, of course, a dogma

of our faith, associated in the Apostles' Creed with life everlasting, and we can see how fitting it is that the soul in glory should be reunited to the body which was its minister here on earth. In the teaching of St. Paul the resurrection of the body appears clearly as the consequence of Christ's Resurrection: "if the dead rise not again, neither is Christ risen again." Christ is "the firstfruits of them that sleep." St. Cyril of Alexandria's commentary is magnificent: Christ was the first sheaf from the threshing-floor of humanity, and all who are united with Him will in time be gathered to the granary of Heaven. The remainder of the harvest resembles the firstfruits, and on the Last Day the bodies of the just, the members of Christ's Body, will be gathered to their heavenly home.

4. To-day is St. John's feast. May we learn the lesson of his life, to be near Jesus at the Supper-Table, to stand at the foot of the Cross, to take Mary as our Mother. And may we learn the great lesson of his Gospel, that Christ the Son of God is the source of our supernatural life, that He has given us power to become the Sons of God, that He will raise us up on the Last Day.

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NOTES ON RECENT WORK

I. MORAL THEOLOGY AND CANON LAW

BY THE VERY REV. CANON E. J. MAHONEY, D.D.

We are taken very deeply into the philosophical foundations of at least one part of our subject by Fr. Louis Lachance's study of the meaning of "jus" in the teaching of Aristotle and St. Thomas.¹ The author, who is a professor in the Dominican College, Ottawa, is chiefly concerned with elucidating the mind of St. Thomas, but as this is found in his commentaries on Aristotle, it was necessary to study "The Philosopher" also. After the explanation of various analogous concepts, it becomes clear that the author's chief interest is not with "jus," in the subjective sense, but in the objective sense of what is due or what is just. St. Thomas, in fact, uses the word in various senses, and the author follows this usage. Nevertheless, the last 100 pages or so deal with "jus" in the sense of a subjective moral faculty. Like all the publications of this house, the book is a finished and scholarly work, difficult indeed to read and digest, but a contribution to the fundamentals of the treatise *De Justitia* which is assured of a permanent place.

As a contrast to *ex justitia*, over and over again in the manuals, we are confronted with *ex caritate*. The Jesuit Fathers of Montreal have produced a study on Almsgiving as the first of a series of monographs.² The notion of almsgiving, when St. Thomas began to teach, had long become established in its principal elements, namely, as a work of mercy and also as a duty allied to justice, since it assures the proper distribution of goods amongst men in accordance with the designs of the Creator, i.e., legal or distributive justice. What St. Thomas did was to give precision to these notions and Fr. Bouvier faithfully follows him. He summarizes the history of the doctrine in the twelfth and thirteenth centuries, analyzes the principal Thomistic texts, and groups very logically and exactly the results of his researches.

Dr. Harry Roberts is amongst those who advocate euthanasia,³ but he is much more alive than some like-minded persons to the ridiculous nature of certain proposals on the subject recently

¹ R. P. Louis Lachance O.P., *Le Concept de Droit selon Aristote et St. Thomas*, Librairie du Recueil Sirey, Paris, 1935, 443 pages.

² R. P. Léon Bouvier, S.J., *Le Précepte de l'Aumône chez Saint Thomas d'Aquin*, 4260 Rue de Bordeaux, Montreal, 195 pages.

³ Dr. Harry Roberts, *Euthanasia and Other Aspects of Life and Death*, Constable, 277 pages. 7s. 6d.

made in this country, and his criticism of the proposed Bill sponsored by the Voluntary Euthanasia Legislation Society provides useful powder and shot for those who maintain the traditional view about homicide. "Doctors, on whom would fall most of the responsibility for administering the *coup de grace*, should euthanasia become general and legal, are perhaps the least enthusiastic advocates; not from lack of sympathy, but because they know better than does the public the sinister possibilities attendant on the giving of increased licence to the less reputable members of their profession." The essays embrace a scope even wider than the very inclusive title of the book. They are interesting and valuable, and quite frequently give support to the moral principles and practice of the Catholic Church. He says, for example, that there is no evidence to justify the widespread belief that voluntary sex continence leads to abnormal neurosis. From his examination of the Malthusian theories of population, it is clear that Malthus would be compelled to take quite a different view, were he alive to-day. The problem now is that of the diminishing birth-rate. Two splendid articles in *Times* of September 28th and 29th call attention to this menace.

Dr. Roberts, throughout his book, is careful to put the Catholic Church in a category apart. He records the Catholic doctrine on various problems, though he may not be in agreement with it. The failure to do the same is, we think, a noticeable defect in Lord Merrivale's small book on Marriage and Divorce.⁴ As would be expected from one who was for many years President of the Probate, Divorce and Admiralty Division, Lord Merrivale presents his plea for a reform in the divorce laws with a studied moderation. "There is clamour of individuals—not of the people at large—for systematic relaxations of the old law. There are loud-voiced dogmatists who proclaim their theories in apparent ignorance of all that marriage involves. An enlightened community, though, cannot consciously permit tampering with the foundations of its well-being." We are given an admirable historical sketch of the subject and an analysis of the findings of the Royal Commission (1912) on which all the recurring demands for reform are based. Lord Merrivale attempts to appraise the value and desirability of new grounds for divorce (cruelty, habitual drunkenness and insanity are not considered admissible), whilst maintaining a proper regard for the institution of marriage. But it is fairly evident that we cannot enjoy both. As Mr. Justice Bargaive Deane told the Commission, after thirty years' experience of the subject: "I think it is a misfortune the divorce laws were ever passed. The existence of divorce makes people think less of the marriage tie."

On the retirement of the late Fr. A. Vermeersch, S.J., from the Gregorian University, in May of last year, his colleagues

⁴ Rt. Hon. Lord Merrivale P.C., *Marriage and Divorce, The English Point of View*, George Allen & Unwin, 1936. 71 pages. 2s. 6d.

rendered homage to this very distinguished theologian and canonists by preparing a "Miscellanea" to be dedicated to him. It was presented to him at Louvain in the Collegium Maximum of the Society of Jesus on May 10th of this year, a short time before his lamented death.⁵ There are two volumes, the second being concerned with Civil Law and Sociology. In the first volume, many noted moral theologians and canonists provide studies on their respective subjects, in various languages, and we notice, with pleasure, three contributions in English. The first is by Fr. Henry Davis, S.J., entitled, *Bishop John Fisher, Henry VIII of England and Martin Luther: Dispute on Marriage*, describing Luther's attack on the Sacraments, and Henry's Defence which was supported by St. John Fisher. Fr. Bouscaren, S.J., contributes an enquiry into the practical application of Canon 1125 outside of mission territories, namely, the application of various pontifical decrees interpreting the use of the Pauline Privilege. Mgr. J. A. Ryan writes on the social menace of America's declining birth rate. Matrimonial problems occupy a considerable place amongst the other contributions. Fr. Herman, S.J., explains the rules in force when Christians of diverse rites intermarry, and Fr. Cappello, S.J., expounds the present state of the law regarding the incapacity of non-Catholics to present petitions in ecclesiastical courts, a matter which is in practice restricted to matrimonial causes. A somewhat similar point is dealt with by Dr. Bertola—*ius accusandi matrimonium*.

The diocesan matrimonial tribunal has been favoured with a whole number of the *Acta Apostolicae Sedis*.⁶ It is an instruction issued by the Congregation of the Sacraments outlining the rules to be observed in the diocesan handling of cases which come for judgment, and it is in effect a little codex of the subject consisting of 240 articles, incorporating the relevant canons of the *Codex Juris Canonici*, which are printed in italics in order to distinguish them from the text of the new instruction. The document does not, as a matter of fact, add anything very new to the information already obtainable from the Code and its commentators. But it is an extremely valuable and handy summary and one or two rather obscure points are made clear. For example, the decision to admit or reject a petition rests with the tribunal itself, i.e., the collegiate tribunal of three judges; the title "praeses," "instructor," "auditor" are used indiscriminately for the same person; properly qualified advocates of the parties may be admitted to the examination of witnesses, not as a general rule, but as an exception and at the discretion of the court; the tribunal of second instance should proceed exactly in the same manner as that of first instance, including the citation of the parties.

⁵ *Analecta Gregoriana*, Vol. IX, *Miscellanea Vermeersch*, Vol. I, Rome, 1935, 65 lire.

⁶ Vol. XXVIII, 10 Septembris, 1936. pp. 313-372.

The "Promotor Justitiae" has an important office in these days when various categories of persons are prevented by law from personally presenting their petitions before an ecclesiastical matrimonial court. His rights and duties are fully studied by Dr. Glynn in a very substantial dissertation on the subject.⁷

Fr. Cappello's manual of Canon Law⁸ is now complete with the publication of the third volume. It makes no claim to be anything more than an elementary manual for the student and, in many respects, the same author's work entitled "Tractatus Canonico-Moralis" is better and more detailed than this Canon Law manual, in resolving doubts arising from the Code. Perhaps the publication of a distinct canonical manual is meant to foreshadow a future re-arrangement of the larger treatises, in which their scope will be restricted to theology alone.

Except for the fuller use made of positive law the series of works by Fr. Merkelbach, O.P., entitled "Questiones Pastorales" are scarcely distinguishable, in their scope, from the same writer's treatises on Moral Theology. The most recent addition that we have seen explains the duties of the minister in the sacrament of Penance.⁹ His discussion of reserved cases is restricted to reservations *ratione peccati*.

II. HOLY SCRIPTURE.

BY THE VERY REV. CONSULTOR J. M. T. BARTON, D.D., L.S.S.

My first duty is to welcome the publication of a work which should be of great service to all students of the New Testament books, and which is concerned with a subject that is of primary importance for the defence of the Gospels in their traditional setting. It is the late Fr. John Donovan's *The Authorship of St. John's Gospel*, edited by a brother member of the Society of Jesus, Fr. Edmund Sutcliffe, S.J., M.A., Professor of Holy Scripture at Heythrop.¹ The publishers are fully justified in their statement that Fr. Donovan "had gained a reputation for vast erudition in Greek scholarship before he devoted his last years to an intensive study of New Testament problems." The writer of the biographical note which precedes the actual study of the Johanneine problem, does well in calling attention to the author's remarkable contributions to the *Classical Review*, and to his *Theory of Advanced Greek Prose Composition with Digest*

⁷ Rev. John Carroll Glynn, J.C.L., *The Promotor of Justice, His Rights and Duties*. a Dissertation presented to the Faculty of Canon Law in the Catholic University of America, Washington, 1936. 337 pages.

⁸ *Summa Juris Canonici*, auctore F. M. Cappello, S.J., Vol. I, II and III, Roma, 1934-1936.

⁹ *Questiones de Poenitentiae Ministro eiusque Officiis*, Liège (La Pensée Catholique), 113 pages.

¹ Burns Oates & Washbourne, 1936. pp. xix. + 280. Price 10s. 6d.

of *Greek Idioms*,² of which the *American Classical Bulletin* observed in its number for October, 1933, that it was "a monument to his thorough acquaintance with Greek idiom." In the present volume, Fr. Donovan's wide knowledge of various kinds of Greek, enables him to introduce many points of philological interest, and to reconstruct, at times, a Greek text when the excerpt no longer exists in its original language.

The first chapter, entitled "Who Wrote the Fourth Gospel?", is for the most part an able study in the use of internal evidence. The ordinary statement of the traditional case, as it is found, for example, in Lightfoot's classic lecture on *The Internal Evidence for the Authenticity and Genuineness of St. John's Gospel*,³ is somewhat varied here, and the author advances proofs successively that the author of the Fourth Gospel was not a literary man, that the Gospel and I John are by the same author, that the writer of I John was an old man, that the writer was conscientious and truthful, an eyewitness and, in fact, the Beloved Disciple who rested on the Lord's bosom, St. John the Apostle. Under the first heading, a comparison between the styles of Attic oratory, of St. Paul and of the Johannine writings is effectively introduced. Chapter II on "The Earliest Witness to St. John's Gospel" while very well argued, is perhaps a trifle too ready to accept the late Dom de Bruyne's date for the ancient prologue to St. John's Gospel. It should be remembered that a second-century dating has not been universally accepted and that so great a scholar as Père Lagrange, O.P., has maintained that this prologue with the prologues to Mark and Luke, depends upon Irenæus and the Muratorian Fragment, and so cannot be earlier than the third century.⁴ Chapters III and IV are concerned with the much vaunted "evidence" for St. John's early martyrdom. This is, I think, one of the weaker sections. The position is not set out very clearly, and I have not noticed any reference to Dr. J. H. Bernard's solution of the question in *Studia Sacra* and in his volume on St. John in the *International Critical Commentary*. Later chapters discuss the problems connected with Papias, the alleged unreliability of St. Irenæus, and the whole business of John the Presbyter.

In his last three chapters, the author examines certain assertions of rationalistic criticism, reveals the dominant critical assumptions, and summarizes the recent attempts that have been made to find an alternative to the traditional thesis. I do not consider that this is a book for a tyro in Johannine

² Blackwell, Oxford, 1921.

³ Delivered in 1871; printed in the *Expositor* in 1880; re-published in *Biblical Essays* in 1893.

⁴ *Revue Biblique*, 1920. pp. 115-121. The de Bruyne text of all three prologues may be conveniently studied in P. Serafino Zarb's *De Historia Cononis Utriusque Testamenti*, Ed. 2a, Rome, 1934. pp. 362-3. See *CLERGY REVIEW*, Vol. VIII., p. 149.

studies; such a one should be sent to a simpler type of book, providing a more peptonized dietary. But those who have made some progress in these disciplines will find in Fr. Donovan's work a sure guide on a vast number of points, masterly scholarship and a trenchant manner of dealing with his adversaries. The book cannot be anything but a credit to Catholic biblical scholarship, even in circles where the ostrich-like policy of *Catholicum est; non legitur* appears to reign supreme.

I am ashamed to say that, until quite recently, I had no acquaintance with the works of Dr. Allen Howard Godbey, sometime Professor of Old Testament literature in Duke University, U.S.A., and member of many learned societies. The fault is not entirely on my side, since I gather from two of his works which I have lately received that his writings have, for the most part, been available only in the guise of typewritten notes circulated among his students. His most ambitious composition is a three-volume work on *The Hebrew Cult of the Dead* which still awaits a publisher. Meanwhile, Dr. Godbey has produced three books of great moment: *The Lost Tribes—A Myth*, published in 1930; *Pre-Mosaic Hebrew Religion*, published in 1935;⁵ and *New Light on the Old Testament: Some Factors Shaping Ancient Palestine*,⁶ which appeared first in 1934, and reached its third edition in September of the present year. The two last volumes, those available for the present notice, are issued in the form of a loose-leaf notebook, into which the student is expected to insert as many pages of his notes or constructions upon each section as he may find necessary. Both volumes are produced in the form of closely-typed quarto sheets in which all the Oriental and Greek words and quotations appear in transcription.

It is impossible in a relatively short notice to give any idea of the richness of the material which Dr. Godbey thus makes available for the student. It may be sufficient to indicate that the first volume of the two, *Pre-Mosaic Hebrew Religion*, is concerned with such topics as the Moloch-cultus, the Host of Heaven, Pre-Israelite Palestinian God-Names, the use of the divine names in the Bible and elsewhere, Sacrifice in the Old Testament, and the Sabbath. The other volume, *New Light on the Old Testament*, which is even more extensive and thorough in its treatment, begins with some useful cultural and ethnological prolegomena, and goes on to consider the pre-Semitic "Red Berber" Minoan culture, Minoan-Philistine-Aegean influences in South Palestine, and Egyptian influences in Palestine.

In both works there are many statements and inferences that cannot commend themselves to a Catholic student. So, for

⁵ John S. Swift Co., 105 So. 9th St., St. Louis, Mo. pp. 102. Price \$3.

⁶ Same publishers. pp. 247. Price \$5.

example, the bald conclusions that: "The chief religious functionary of Pagan Rome—the *Pontifex Maximus* or Chief Bridge-builder, was taken into the Church; he is now the Pope," and that: "Pagan emblems persist on pontifical vestments" (p. 68 of *PMHR*) reveal nonconformist prejudice rather than objective critical insight. But, in both volumes, the method of instruction is the same, and it is this method which may be of great interest to Catholic professors and students. It is stated very fully in the preface to *NLOT*, where Dr. Godbey claims that: "The inductive method controlling these 'Outlines' is that of the biological laboratory: the reverse of the lecture method. Instead of taking notes, a number of sources are pointed out: the student examines, and makes his own inferences." It is further claimed, in regard of Biblical and Semitic studies that: "It is necessary in prehistoric or archæological matters to state *briefly* such essential facts as the average student would not be likely to find out for himself; indicating sources from which a much fuller account may be gained. But in matters purely within the Old Testament text, the passages are grouped, and the student must be required to make his own constructive statement." It is recognized that philological data, often quite beyond the control of the ordinary student, must be summarized, and that, where an obscured fact depends upon some knowledge of a Hebrew term, it is necessary to classify the Old Testament passages. The point is illustrated by the paragraphs on "Rephaim" and "Canaanite" among many others.

Perhaps the most agreeable feature of the course and the method employed is the realization that the purely internal study of the Biblical text is outmoded, and that archæology, anthropology, geography, ceramic chronology and many cognate sciences must all be made to contribute their share in the interpretation of the sacred text. The dangers of an exclusively philological study were pointed out, fairly recently, by that very distinguished scholar, Dr. W. F. Albright, in his caustic review of Oesterley and Robinson's *A History of Israel* in the *Journal of the Palestine Oriental Society*.⁷ Dr. Godbey also calls attention to the fact, too little recognized, that many of the standard text-books on the ancient world are quite out of date. So the late Dr. H. R. Hall's *Ancient History of the Near East*, now nearly twenty years old, has not been used in constructing these outlines.

The method in one of its aspects recalls Westcott's remark to a younger colleague: "Of course, you will tell the undergraduates nothing. Tell them nothing, teach them to find it out for themselves."⁸ In such a form, the system could not properly be applied in the Catholic schools which teach with

⁷ 1932. pp. 251 ff. See *CLERGY REVIEW*, Vol. V., pp. 153-55 and Vol. VII., pp. 153-55.

⁸ *A Memoir of Herbert Edward Ryle*, London: Macmillan, 1928, p. 92.

authority and make use of a type of instruction tested by the experience of centuries. Yet, within certain limits, the method may be of value because it eliminates much of the drudgery of note-taking, initiates the beginner into the elements of research-work, and removes the reproach, so often levelled against the lecture-system as a whole, of being mere spoon-feeding. Hence, many may well be grateful to Dr. Godbey for his method who would be the first to quarrel with not a little in the matter of his instruction.

A reference in the foregoing notice to the best-known work of Professor W. O. E. Oesterley may serve as an introduction to his latest book on *The Gospel Parables in the Light of their Jewish Background*.⁹ It contains a series of lectures delivered in Lincoln's Inn Chapel as long ago as 1915-19. Pressure of other work has hitherto prevented their publication, and the author has been able to take cognizance of many important books which have been published in the interval. It is not a complete guide to parabolic interpretation; indeed, a Catholic student will look for many things connected with the nature, meaning and purpose of our Lord's teaching by parables, and will not find them here. The author rightly says that there are plenty of other books in which these matters may be studied. "Nevertheless, it is hoped that some illustrative and useful material may have been offered." His own researches in the post-Biblical Jewish literature have helped him, but for most of the illustrations from Rabbinic sources he is indebted to Jewish scholars such as Bacher, Abrahams, Montefiore, Loewe and others. He has used, though with much discrimination, the great work of Strack and Billerbeck, and is probably justified in his remark that: "Their illustrations from Rabbinical literature are not always analogous, sometimes they are far-fetched and irrelevant." The authors, if they were still alive, might have replied: "So is much of the contents of that literature itself." The illustrations chosen are often useful to the student, though it may be questioned whether they will be of much service to the preacher. One may be allowed to say that the lectures, if they were delivered in their present form, must at times have tried the patience of their hearers. It is regrettable that, out of the large number of Catholic scholars who have written on parabolic exegesis, only one (Père Buzy, now superior-general of the Prêtres du Sacré-Cœur de Jésus de Bétharram) is cited, and this only in respect of his *Introduction aux Paraboles Évangéliques*, published in 1912. His later work, *Les Paraboles traduites et commentées*, issued in the "Verbum Salutis" series in 1932, does not appear to be known to Dr. Oesterley.

Recently I was reading a curious little book issued by a

⁹ London: Society for Promoting Christian Knowledge, 1936. pp. viii + 245. Price 7s. 6d.

Baptist publishing company and entitled *Arthington's Million*.¹⁰ It told the story of an eccentric Yorkshireman who bequeathed nearly the whole of his great fortune to a couple of Baptist missionary societies for the purpose of spreading the Gospel in Africa and Asia. Among the conditions of the bequest was the proviso that all the money must be spent within twenty-five years, since it was the testator's primary intention that the Gospel should speedily be announced throughout the world, so as to hasten the Second Coming of our Lord. He was not very much interested in the establishment of permanent Christian missions. I am reminded of this book, though the comparison is all in favour of the Catholic work, by the appearance of Mademoiselle Madeleine Chasles's study, *Celui qui revient: Étude biblique sur la seconde venue du Christ*, which has a letter-preface by Abbot Cabrol.¹¹ The author is convinced that, even among Catholics, the glory and the hope of the Second Coming are not sufficiently vivid. She says that she has often put the question to members of the laity: "Croyez-vous au Retour de Jésus?" and has never yet had a wholly satisfactory answer. She herself, if she had been asked the question three years ago, would have been among those who, without being ignorant or sceptical, systematically neglect the study of the last judgment and the parousia. Perhaps she is not very wise in her application of Isaiah vi. 10 to Catholics of this kind, or in her conclusion that their state of mind betokens "ignorance et indifférence des Catholiques à l'égard de l'Apparition et du Règne final du Christ" (pp. 32-33). At least, such people will have no excuse for any hesitation in the future, since Mademoiselle Chasles has been at pains to bring together in a really interesting study all the chief passages of Scripture that are concerned with the Second Coming. The book is divided into three parts: Il reviendra; il regnera; les signes. Perhaps the last part with its notes on the millennium, the great apostasy, the tumult among the nations, and the return of the Jews, will be held to be the most attractive. One of the appendixes has a welcome treatment of the return and the reign of Christ as they are found in the Church's liturgy; another studies "Le Christ, Roi et Homme, dans l'art."

The Rev. J. Garrow Duncan is a Presbyterian minister who has been a director of excavations in Babylonia, Egypt and Palestine, and has to his credit works on *The Accuracy of the Old Testament* and *Digging Up Biblical History*.¹² He has now

¹⁰ The Livingstone Press, 1936. Price 2s.

¹¹ Avignon, Aubanel Ainé, 1936. pp.272. Price not stated.

¹² I may be permitted to say that the former volume is, itself, not always very accurate. The illustration facing p. 50 which professes to represent the "Interior of the Mosque built over the Cave of Machpelah" is actually a photograph of the interior of the Holy Sepulchre Church at Jerusalem, taken from the gallery beneath the dome!

published *New Light on Hebrew Origins*,¹³ a volume intended to give some idea of Babylonian, Egyptian and Canaanite influence on Hebrew thought and literature. The primary purpose of the book is "to show that the Old Testament is a reliable historical document, based on much older documents which were written down at the time of the events recorded." Unfortunately, this laudable aim does not prevent Dr. Duncan from jettisoning a great deal of the traditional Biblical doctrine; we are already forewarned of this by the statement in the preface that "The Amorite religion was probably the original religion of the Hebrews," and that their lapses into idolatry imply that they were "adapting their old religion to their new monotheism" (p. viii.). The author has made much use of Sir Leonard Woolley's works, not always with discernment. So, it is more than questionable whether Woolley's discovery of a Babylonian flood is of any direct service to Biblical commentators and his vindication of Abraham's historicity is only achieved by means of a trichotomy.¹⁴ A number of the notes on Semitic religion could be corrected by reference to Lagrange's *Études sur les religions sémitiques* and other standard works.

The attractively produced little volume on *Biblical Literature and its Background*, by John R. Macarthur,¹⁵ is mainly concerned with special introduction to the books of the Bible. There are also short chapters on the Land and the People, and the illustrations, most of them excellent, include some reproductions of title-pages and headpieces of various English versions, in particular the Authorized Version of 1611. Apparently neither the Rheims New Testament nor the Douay Version was considered worthy of a place among these illustrations. The standpoint of the author himself might be described as moderate critical. Mr. Macarthur writes scathingly of some modern translations of the Bible and rightly claims that: "To render the Bible in slang, colloquial or commonplace English is like jazzing a Beethoven symphony" (p. 77). There is a section of introductions to the deuterocanonical books, apropos of which Dr. William Lyon Phelps is quoted with approval. He writes: "The books of the Apocrypha are among the most interesting parts of the Bible: they contain excellent stories, deep wisdom, keen wit, shrewd observation of life, with a continual revelation of human nature. They have been unduly neglected not only by the public, but by Bible students [we should say: 'By Protestant Bible students']; but they will richly repay an attentive reading."¹⁶

¹³ London: Society for Promoting Christian Knowledge. pp. xiv. + 282. Price 5s.

¹⁴ See CLERGY REVIEW, Vol. XI., p. 408.

¹⁵ D. Appleton-Century Co., 1936. pp. xix. + 528. Price \$3 50 cts.

¹⁶ *Human Nature in the Bible*, quoted on p. 329.

III. PASTORAL THEOLOGY.

BY THE REV. T. E. FLYNN, Ph.D., M.A.

The subject matter of Medical Deontology is being constantly enlarged. The unbridled eagerness to take short cuts for the relief of the strain of modern life is most apt to be manifested in the proposal of measures controlling human life from one extreme to the other, from the prevention of birth to the anticipation of death. Such "humane" suggestions are often backed by distinguished members of the medical profession, and they always result in new responsibilities for the practising doctor. The saving of the mother at the cost of the child, the pros and cons of artificial birth control, the use of the "safe period," sterilization, all make their appeal to the conscience of the doctor, and that appeal in the case of the Catholic is commonly and properly passed on to the theologian. The solution of such cases is often very intricate and demands the enunciation and application of principles which to lay minds are apt to appear over-subtle and unconvincing. On the other hand the brief and comprehensive statements of conclusions often prove irritating and, not seldom, inaccurate.

In these circumstances a book which comes from the far-off "Université L'Aurore" of China is as welcome as it is unexpected. *Déontologie Médicale d'après le Droit Naturel*¹ is the most complete and satisfactory treatment which has come my way. It is a new edition of a book which appeared in 1922. An easy test of the diligence with which the author has brought his work up to date may be made by examining the sections on Ectopic Gestation and the Safe Period respectively. In the first instance, it is true, he does not seem to be aware of the very valuable thesis of Dr. Bouscaren,² but he does indicate the development of opinion which will surely be recognized as an interesting illustration of the influence of probabilism. In the second instance the reader will observe at once how careful Fr. Payen has been to read and appraise the most recent opinion, and he will admire the appeal to principles, the theological acumen and the balanced judgment, which indeed distinguish the whole of this work.

It is a long book of over eight hundred pages, but words are not wasted. The author has allowed himself a very wide scope. The first section considers the doctor himself, his necessary knowledge, character, etc. A second deals with his relations to his patients: visits, remedies, operative practice, duties of charity, etc. This is followed by sections on the relations among practitioners and on their relation to the civil authorities.

While there are welcome signs of a reaction against the limitation of families, such as that noted by Canon Mahoney from

¹ By Père G. Payen, S.J. Herder, 16s.

² Cf. CLERGY REVIEW, Vol. VIII, p. 334.

The Times, we have to be more than ever on our guard against an insidious if unintentional attack on our moral principles. *Creative Sex*³ is a very readable little book in which the author has many good things to say about modern problems, but because for her social reforms she relies on a just and noble view of sex as a divine gift, creative not only of the future generations but also, when it is restrained, of intellectual and artistic output, she is ready to compromise; and, although she dislikes these things on principle, she would tolerate birth control, trial marriage, divorce, in extreme cases. She disapproves of the rigidity of the traditional morality. This has been preserved, she alleges, by being linked to religion "which to primitive minds appears as supernaturally revealed and therefore unalterable." Not all the book is like that; but this rejection of tradition and authority in favour of a theory however beautiful must be expected to betray the author into condemnations which are sometimes so faint as to be equivalent to praise. Nor does it seem to have occurred to her to enquire whether or not this creative view of sex is perhaps the foundation of that natural morality which has received a supernatural sanction and which has thus a double claim to permanence and inviolability.

Fr. Drinkwater holds a unique position among the advocates of the reform of catechism-teaching, and in his latest book⁴ he has provided the first instalment of a quite invaluable aid-book for teachers. A preliminary chapter on "God and my Soul" covers the first few questions of the catechism, and is followed by lessons on the twelve articles of the Creed.

The lay teacher even after the most careful training must often feel the need of guidance in dogmatic exposition. This is precisely what he will find here in statements easily apprehended. At the same time his professional interest will be aroused by pedagogic devices, including the use of blackboard and note-books, which he will be prompt to appreciate. Many a parish priest will be glad to put this book into the hands of his teachers and will himself find inspiration in its pages, and all who read it will join in the hope of a speedy completion of the series.

In an admirable little preface, the final words of which all teachers, lay or clerical, may well take to heart, Fr. Drinkwater promises another book containing a selection of catechism stories. This will be eagerly expected by his readers.

If, as Fr. Drinkwater so pertinently insists, religion is a thing to be lived rather than learned, nothing is more necessary for the children than to teach them to pray. *A Week of Communions*⁵ is a boldly conceived introduction to meditation for children. The printing is admirably large and clear, the language simple

³ By E. D. Hutchinson, George Allen & Unwin, 3s. 6d.

⁴ *Teaching the Catechism: Part I—The Creed*, by the Rev. F. H. Drinkwater. Burns Oates & Washbourne. pp. 50. 1s. 6d.

⁵ By "Lamplighter." Sheed & Ward. pp. 86. 2s. 6d.

and direct. An intelligent child, with or without the aid of an adult, might well learn the elements of meditation from this little book. But also, unless its format put them off, it would be a useful aid to the adolescents in our seminaries at the beginning of their instructions in meditation.

Priests who are anxious that their people should "pray the Mass" would do well to consider *The Catholic Sunday Missal* which has been arranged for schools by the zealous editors of the *Homiletic and Pastoral Review*, the Rev. Charles J. Callan, O.P., and the Rev. John A. McHugh, O.P.⁶ It contains, in some five hundred pages of very bold type, the Ordinary of the Mass in Latin and English, followed by the Proper, in English, of the Masses of all Sundays and holidays of the year and of every feast which can supplant a Sunday Mass for the years 1936-1939. It is, indeed, remarkable value and it opens up possibilities for schools and congregations.

The influence of the Press for good or for evil, so constantly evinced by the Holy Father even before the Vatican Press Exhibition, is the subject of a volume from "La Bonne Presse." Herein are contained 175 documents ranging from the Papal blessing accorded to *The Universe* in February, 1922, down to a letter from Cardinal Pacelli in March of the present year addressed to Mgr. Giuseppe Polvaro, Director of the reviews *Arte Christiane* and *Theatrica*. The documents are presented in a series of chapters: The Bad Press, The Catholic Press, Catholic Action, The Mission and Duty of Journalists, Patrons of the Press, Blessings and Condemnations. This last includes a complete alphabetical list of the works put on the Index from 1922 to 1936. It is a pleasure to observe that amongst these there is not one English name.

An excellent little book, *Golden Hours Before the Blessed Sacrament*, by Rev. Father Laurence, O.D.C., comes from Dublin. It is a series of meditations given at the Eucharistic Hour in Clarendon Street. The meditations are simple and interesting, with a sound core of dogma, and I think that the clergy will be glad to be introduced to them.⁸

Alone With Thee is a series of eucharistic prayers which will be found useful on like occasions.⁹

Among many books of sermons recently issued there are four from well-known preachers. Dr. Arendzen's *Reason and Religion*¹⁰ is a collection of his Sunday sermons from the *Catholic Times*. There are sermons for all the Sundays and holidays and for some greater feasts. Simple, as they should

⁶ P. J. Kenedy & Sons, New York. Retail price 20 cents; 15 cents in quantities.

⁷ Pie XI et La Presse, 5, Rue Bayard, Paris. viii^e. 12 frs.

⁸ pp. 170. 1s.

⁹ By Rev. B. J. Murdoch. Coldwell, 6s. 6d.

¹⁰ Burns Oates & Washbourne, 5s.

be, and very human, as we should expect from their author, they always give evidence of the sure learning in Scripture and Theology which we associate with the name of Dr. Arendzen. Every one of them can easily be used as the basis of a Sunday sermon. In *Wherefore This Waste*¹¹ the author has collected a number of "occasional" sermons and papers on various subjects. The predominant note of the book is the revival of devotion to the liturgy. Fr. James, the philosopher, is quick to seize its quasi-sacramental character, and the accomplished preacher has no difficulty in bringing home to his hearers or readers its necessity and value in Catholic life. Among other interesting subjects he treats of the Angels, Foreign Missions and the Apostolate of Healing. *They That Are Christ's*¹² is a course of sermons preached in Rome by Fr. Dunstan, O.S.F.C. They are ascetical in their nature and are full of the Franciscan spirit and ideals. *The Moral Universe*¹³ is a collection of Mgr. Fulton Sheen's radio addresses. As is to be expected from the distinguished preacher and lecturer they have a strongly marked philosophical background.

*Conferences for Married Men*¹⁴ represents a retreat given to married men by Fr. Fulgence Meyer, O.F.M. Written in sound, simple language it covers all the necessary ground and burkes none of the difficult problems of the day. It is thoroughly practical.

¹¹ By Father James, O.M.Cap., M.A., Ph.D., D.Litt. Burns Oates & Washbourne. 6s.

¹² Alexander Ouseley, Ltd., 3s. 6d.

¹³ Geo. Coldwell, 6s. 6d.

¹⁴ Herder. 7s. 6d.

QUESTIONS AND ANSWERS

CROSSES OF THE STATIONS.

It is understood that the "crosses" of the Stations should be of wood. Is this absolutely necessary for their valid erection with a view to gaining the Indulgences? There are many examples in which the wooden cross is absent. In other examples the wood is disguised so as to look like some other material. (T.B.)

REPLY.

The only absolute requirement in the material of the Stations is that the Cross must be of wood. It is the prescription of the *Roman Ritual* contained in the rite of erection: "Benedicit quatuordecim cruces, quae ex ligno esse debent,"¹ and the rule has been insisted upon repeatedly by the Holy See. That this rule must be observed *sub poena nullitatis* is certain from a decision of the Sacred Congregation of Indulgences, November 23rd, 1878: "An illud *ex ligno debent esse cruces* quod legitur in Appendice ad *Rituale Romanum* . . . obliget sub poena nullitatis. Resp. Affirmative."²

If the wooden crosses are hidden or concealed beneath the material of the picture or carving, so that they cannot be seen by the faithful, it is commonly taught that the same consequence of invalidity follows.³ It is permitted to gild or paint the wood, provided that it is not so "camouflaged" as to appear to be of some other material. One would hesitate to say that the non-observance of this rule invalidates the erection. The practice is, at least, risky and undesirable: "cruces debent esse visibiles *qua ligneae* et haec est ratio cur color aut ornamenta apposita debeant moderate apponi. Secus cruces jam non viderentur ligneae, et esset periculum nullitatis erectionis."⁴

Why this meticulous concern about the material? "Ecce lignum crucis in quo salus mundi pependit." To gain an indulgence the conditions must be observed, and the indulgence is by the direction of the Church attached to the blessed wooden crosses, and to no other part of the "Stations," no matter how artistic and precious it may be.

¹ Appendix to Roman Ritual, *Benedictiones Propriae*, n. 1.

² This decree is cited as n. 442 of the *Decreta Authentica* of the Congregation. It is not in Gasparri, *Fontes*, Vol. VII, but it may be seen in such collections as Ferraris, *Bibliotheca, Supplement*, Vol. IX, p. 756.

³ Cf. Gougnard, *De Indulgentiis*, p. 101.

⁴ *Collationes Brugenses*, 1926, p. 231.

In answering the plaint of a *curé* who, with many others, has erected a *stucco* set of Stations containing a cross of the same material, a writer in the *Ami du Clergé*⁵ offers some consolation in the reflection that devotion to the Passion of Christ may be fostered, even though the indulgence is certainly not gained. That is true. But it also seems that Church furnishers should be acquainted with the law, and that they would have no complaint if these defective sets were returned in order to be properly constructed. The simplest method of *sanatio* is to erect wooden crosses properly blessed over an existing set of Stations, which are invalid as far as gaining the Indulgence is concerned. It is for this reason that the Holy See does not usually dispense from this requirement, though examples are cited permitting the retention of non-wooden crosses for the purpose of the Indulgence.⁶

E. J. M.

STATUES.

In a church dedicated to Our Lady of Lourdes, her statue is placed above the high altar, as a part of its construction. It is desired to have another one in the nave of the church, to encourage the devotion of the people. Is this permitted in these circumstances? (X.)

REPLY.

It is forbidden to have in one church two statues of the same saint, or two statues of our Lady, *both of the same title*: "*Firma ecclesiastica Liturgiae regula est, ab hac Sacra Rituum Congregatione continenter inculcata, in una eademque ecclesia, eoque magis in uno eodemque altari, duas pluresve depictas tabulas aut statuas unum eundemque Coelitum referentes, vel si agatur de SSma Virgine, Deiparam referentes sub uno eodemque titulo invocatam, publicae venerationi exponi non posse.*"¹ This is a rule which admits of no exception and has been insisted upon repeatedly. It is permitted to have a statue of the Immaculate Conception over the high altar and a statue of our Lady of Lourdes in the church,² since the two are really distinct titles, and this seems to be the only possible arrangement in the circumstances of the above church.

E. J. M.

⁵ E.g., September 18th, 1880; A.S.S., XIII, p. 319.

⁶ 1929, p. 67.

¹ S.R.C. *Litterae Circulares*, May 20th, 1890, n. 3732.

² n. 3791.

CONSCIENTIOUS OBJECTORS.

What should be the confessor's attitude towards a conscientious objector? (X.)

REPLY.

We assume, in this reply, that the war is just and that, on a system of universal conscription, a man is required to do military service and is called up in accordance with the law which is being fairly administered. The almost universal teaching of Catholic theologians is that it is wrong to evade military service. They differ somewhat in detailing exactly what kind of wrong is being committed, but the point is not relevant to this question.

The conscientious objector is in the position of a penitent with an erroneous conscience. He is entitled to the sympathy which would be extended to any misguided person who, for reasons of conscience (even though erroneous), is prepared to suffer considerably at the hands of the authority of the State. But error remains error, even when judgment is made in the utmost good faith, and it should not be publicly encouraged. In the words of a writer in *Etudes*:¹ "le refus de service militaire ne peut être moralement essayé ni encouragé, dans les vues les meilleures et plus généreuses que l'on voudra, parce qu'il n'est pas un moyen moralement licite. . . . Devant le morale Catholique, l'objection de conscience ne paraît ni fondée ni admissible; elle ne mérite ni approbation d'aucune sorte, ni traitement juridique de faveur; sa répression et celle de sa propagande sont légitimes et opportunes; mais quand l'objecteur se trompe de bonne foi, qu'on s'agisse à son égard avec intelligence et pitié." Similarly Fr. Davis: "Conscientious objectors, as they are called, object to war *in toto*, but their attitude is unreasonable and sinful, provided a war is just, as it may be, for every State has the right to defend its honour, citizens, homes and property."²

The objector, as we have said, is entitled to sympathetic consideration. In the confessional this should take the form, in our opinion, of leaving the penitent in good faith concerning the views he holds.

E. J. M.

RELICS EXPOSED.

I prefer to place reliquaries containing relics, which are not notable ones, between the candlesticks on the altar, instead of flower vases, on the chief festivals. May they so remain, not only during Mass but throughout the day? (B.)

¹ June 5th, 1933.

² *Moral Theology*, II, p. 308.

REPLY.

The placing of relics between the candlesticks is a good custom which, judging from the illustration of an altar in every Roman Missal, is to be reckoned the normal practice. Between the candlesticks is the correct place for them and, during Mass, when there are lighted candles on the altar, the law on this matter is observed. Several decrees of S.R.C. require two lights before exposed relics, e.g., "Num Thecae deauratae Sanctorum Reliquiis addictae ad Altaris ornamentum, inter Candelabra collocatae et apertae singulis diebus, sine lumine, sic permanere possint. Resp. Ante sacra Lipsana exposita saltem duo lumina, ex Decretis, collucere debet."¹ Therefore, if no lights are kept burning throughout the day, the reliquaries should be covered with a veil, as is the custom at Westminster Cathedral; or, alternatively, a veil could be arranged within the reliquary behind the glass. It appears to be quite irrelevant whether the relics are "insignes" or not, when they are exposed for veneration in a church. The distinction is employed when it is a question of keeping relics in a private house: Canon 1282, §2: "Reliquiae non insignes debito cum honore etiam in domibus privatis servari pieque a fidelibus gestari possunt."

E. J. M.

JUSTICE AND CHARITY.

A young man is convicted of a sexual offence and put on probation by the bench. The affair is hushed up and does not appear in the newspapers. Some people, nevertheless, spread their knowledge of the man's character in the district, and it appears that they are justified since a public condemnation carries with it necessarily public defamation of character. On the other hand, the man suffers unnecessarily by their ill-considered action. (P.F.)

REPLY.

There is clearly no detraction to speak of another's crime which is already publicly known. The man's good fame, to which he has a right in justice, has been lost and he cannot be deprived of something which he no longer possesses. No sin against justice is committed by divulging it. In the circumstances of the present case there is *notorietas juris*, arising from a judicial act, but little or no *notorietas facti* owing to the suppression of publicity. We think that *notorietas juris* suffices in order to excuse one from a sin against commutative justice, in speaking of the crime which has been condemned. From the nature of the act, and from its social value to the community, a judicial sentence is liable normally to be "notorious" in both senses of the term.

But the delinquent is reasonably unwilling that knowledge of

¹ August 12th, 1854, ad 13, n. 3029.

his crime should be zealously spread through the whole country by newspapers. Unless the knowledge can be reckoned of utility to the community, it is a sin against charity to spread it abroad. Similarly, with regard to individuals who speak about it unnecessarily; unless the knowledge is judged useful in preventing harm to some other persons, or in warning them about the man's character, it is a sin against charity to speak about it to others. "Videtur esse peccatum contra caritatem, quando in ephemeridibus publicantur sine sufficienti ratione sententiae condemnatoriae valde infamantes latae contra illum delinquentem, qui nec proximo nec reipublicae amplius nocumentum afferet. Sane licet huiusmodi sententias condemnatorias aut crimina divulgare, si inde praecaveantur quaedam damna. Expediit enim ne improbi pro probis habeantur. Ex quibus etiam sequitur ut illicitum sit . . . divulgare crimen prorsus ignotum in uno loco, quod in alio dissito loco est notorium. Violatio vero iustitiae commutativae et proinde obligatio restitutionis non videtur adesse in istis casibus, quia ille, cuius delictum semel fuit revera publicum, amisit simpliciter strictum jus celandi istud crimen."¹

E. J. M.

MARRIAGE FORM IN EASTERN RITES.

Can a Catholic of some Eastern rite, who is dwelling in London, validly contract marriage with a non-Catholic before the civil registrar? In other words, what is the form of marriage, if any, which is required in such marriages under pain of invalidity? (Y.)

REPLY.

From Canon 1099, §1, 3, persons of an oriental rite are bound to observe our Western "form" of marriage, which requires the presence of a competent priest and witnesses, whenever they marry Latin Catholics. The marriage in the above case, therefore, does not require our canonical form.

As to the form that is strictly required for the validity of the contract, it is impossible to determine a general rule beyond stating that the Catholic of an Eastern rite must observe the canonical discipline proper to his rite. If this discipline contains what we used to call the diriment impediment of clandestinity, the marriage must be contracted before a priest of the rite. The difficulty arises from the number of these rites and the variety of discipline which governs them. Some have this impediment, which is regarded as diriment of marriage; others do not have it. The laws of the Eastern Churches are being codified, at the present moment by the Holy See. A useful summary is given as an *Appendix* to Cappello's volume, *De Matrimonio*,¹ from which we gather that many of these bodies are bound either by the Tridentine form, or by something

¹ Prümmer, *Theol. Moral.*, II, §194.

¹ *Tractatus Canonico-Moralis De Sacramentis*, Vol. III, Appendix 1, §924.

equivalent in their own legislation, e.g., Copts, Ruthenians, Maronites. "Apud alias Ecclesias orientales, generaliter, neque jus tridentinum neque neque ius novum viget. Proinde ad valorem matrimonii nulla peculiaris forma iuridica requiritur; ad liceitatem vero servandae sunt publicae ceremoniae ab Ecclesia praescriptae."

E. J. M.

RECEPTION OF CONVERTS.

May a priest who has received a faculty for the reception of a convert ask another priest to receive the convert for him? (R.S.)

REPLY.

Absolution from censure in the external forum is an act of external jurisdiction. Moreover, abstracting altogether from the fact that a given convert has not perhaps incurred the censure, the faculty of receiving him publicly into the Church is reserved to the jurisdiction of the bishops since the Low Week meeting of 1902.¹

As an act of jurisdiction, which the priest is delegated by the Ordinary to perform, it cannot be subdelegated by the priest, since his power is not *ad universitatem negotiorum*: Canon 199, §3: "Potestas delegata ad universitatem negotiorum ab eo qui infra Romanum Pontificem habet ordinariam potestatem, potest in singulis casibus subdelegari. §4: In aliis casibus potestas jurisdictionis delegata subdelegari potest tantummodo ex concessione expresse facta. . . ."

As an absolution from censure in the external forum, the principle of Canon 199 is applied in Canon 2253: "Extra mortis periculum potest absolvere . . . 3. A censura a jure reservata, ille qui censuram constituit vel cui reservata est, eorumque successores aut competentes Superiores aut delegati."

Apart from the danger of death, when anyone may reconcile a convert, the priest who receives a faculty from his Ordinary cannot subdelegate another priest, unless permission to do so is granted to him by the Ordinary. The formula in Westminster, at least, does not contain such a clause.

E. J. M.

¹ Cf. CLERGY REVIEW, V, 1933, p. 321; *Synod. Westmonast.*, XLI, Appendix II.

BOOK REVIEWS

The Secret of Childhood. By Maria Montessori. (Longmans. 7s. 6d. pp. 279.)

"The Secret of Childhood" of which the world is tragically unaware is epitomized in a word of which Dr. Montessori is very fond, "incarnation." By this she means a natural and gradual process by which the spirit enters into possession of its instrument. The child's psychic growth should proceed *pari passu* with its physical development.

Indebted in some extent to the discoveries of the psychoanalysts, the author depends most of all on her own observation and experience. But conceivably that experience would never have been thus interpreted had she not seized the significance of De Vries' sensitive periods and applied this discovery to the human subject. For psychological theory this is the most important element in her present book. In brief, it means that in the life history of every child there are successive periods in which it has a natural inclination for certain types of activity and a natural capacity to perform them. At one moment this is for the attainment and preservation of meticulous order, at another for the observation of almost microscopic objects, at another for repetition, and so on. The period may be brief, and it is always transitory, so that if it is missed its particular value can never be replaced. To thwart the child's instinct at these times is to arrest its development and in all probability to induce some pathological complex which will prove a difficulty in later life. Were it necessary at these periods to supply any appropriate positive teaching the initial difficulty of determining them might make the task look hopeless. But this introduces another of Dr. Montessori's cardinal principles.

The work of the teacher or parent is in this respect limited to providing or securing for the infant the suitable environment in which, guided by nature alone, it will carry on the work of its own development. But it is precisely here that the most loving devotion of parents ignorantly and disastrously interferes and draws down "the shades of the prison house" about the growing child. The cot, the covered perambulator, the "hygienic" nursery itself; the ritual washing and dressing and fixed hours of sleep; the daily walk, the forbidden luxury of adventures on the stairs and banisters; the imposition of silence, the banishment from company, the impatient execution of tasks which the child wants to do for itself; to say nothing of cold disapproval, harsh words and slaps, are all interferences by which the correct environment is left unprovided or is destroyed, and are the causes of naughtiness, temper, psychic deformations which may be reflected in defective metabolism and physical disease.

Many will be inclined to accuse Madame Montessori of paradox and unrestrained enthusiasm. If these allegations and interpretations were all true, we should all be abnormal. To which the author blandly replies: You are! Some will experience distaste at her scriptural parallels and applications, and will observe that ranging as she does through the Old Testament and the New she ignores the *locus classicus* in the Book of Proverbs. An obvious objection is that there seems to be nothing here that will prepare the child for that life of man on earth which is a warfare. But Madame Montessori maintains that a rightly conceived education of the child would so renew the face of the earth that there would be no longer strife, at least among the "normalized" human beings themselves.

However this may be, *The Secret of Childhood* is a most interesting book, which really does demand our attention and which justifies the claim made on the dust-cover that it is "a book for all parents and teachers."

T. E. F.

A Call to Catholic Action. (Herder. 8s. 6d.)

In planning this series of conferences for the *Homiletic and Pastoral Review* the editors did a very useful piece of work, and when they saw them in their completeness they were well advised to reproduce them in book form. The conferences are arranged for the Sundays from Advent to Eastertide, and each is followed by a brief sermon-outline. By way of introduction Archbishop Ciccognani writes *A Call to Catholic Action* which in short compass brings out all the essentials of the movement: the necessity of its *de facto* and official participation in the mission of the Bishop of the Diocese, its organization through the parishes, its aim to sanctify oneself and others with a view to the reconstruction of Society on a Christian basis. The contributors are, for the most part, officials of Catholic Action. Thus the Director of the Family Life Section treats of "Catholic Action and the Family"; the Director-General of the Catholic Boys' Brigade deals with "Childhood and Catholic Action"; "Training of Girls for Catholic Action" is the subject of the Director, The Queen's Work. Fr. Martindale contributes an interesting and illuminating course for Lent, "The Wounds of Christ's Mystical Body."

Altogether this is a book not to be missed by those who are studying Catholic Action, though of its very nature it cannot take the place of a scientific treatise like Mgr. Civardi's.

T. E. F.

REVIEWS FROM ABROAD

The October number of the CATHOLIC WORLD has as its first article a study by Dr. Theodore Maynard, entitled "Aldous Huxley: Moralism." The review by the same writer of Mr. Huxley's *Eyeless in Gaza* is to be found among the "New Books" in this number. Dr. Maynard discusses the diametrically opposed fates that have been predicted for Huxley by two representative critics—Mr. Alexander Henderson, who thinks that he may yet come to align himself with Communism; and, on the other hand, Fr. Gerard Vann, O.P., who, in No. 12 of Messrs. Sheed & Ward's *Essays in Order*, hints at an eventual Catholicism. A thorough examination is made of Huxley's principal novels and essays and the conclusion is that Fr. Vann's verdict is far better supported than Mr. Henderson's. "Mgr. Kerby and Social Welfare," by Dr. W. H. Russell is a moving tribute by the nephew of the late editor of the *Ecclesiastical Review* to his uncle's brilliance as a teacher and writer in the field of sociology. Mr. Riley E. Elgen, who is chairman of the Public Utilities Commission of the District of Columbia, writes in "Breeding Grounds of Crime" on the influence of upbringing and environment on the formation of the habitual criminal. He himself has made a study of seven hundred and sixty-four cases of crimes committed by young offenders, and he is of the opinion that the circumstances surrounding the home life of the children, and the lack of proper cleanliness are in great measure responsible for the crimes committed. "A Social History of Christendom" by D. Marshall traces briefly but clearly the progress of Christian sociology through the Middle Ages and the Reformation period down to the present age. Fr. John Gillard, S.J., in "Are there any Coloured Saints?" gives an account of some negroes who became saints or *beati*, in particular, Blessed Martin de Porres and Ghebra Michael.

The October HOMILETIC AND PASTORAL REVIEW contains a useful article by Mgr. Henry on "October Sermonettes." He discusses the difficulty of reaching or attracting the unbookish Catholic, and maintains that suitable talks should, if possible, be given on all the thirty-one evenings in October. In "Catechist and Catechism," Fr. Martindale, S.J., insists upon the great need of proper instruction for teachers of the catechism who must also be enthusiastic and a good example of Catholic living to their classes. Fr. Hugh Pope, O.P., examines the work known as the Epistle of Kallikrates and gives reasons for doubting its authenticity. Mr. Stanley James in "A Method of Instruction" suggests that the preparation of converts should centre round Holy Mass, since there is not a clause in the catechism which cannot be related to the great Eucharistic mystery. "Modern Testing" by Dr. Paul Campbell is a survey of the effects and value of the modern intelligence tests; he considers that, while individual tests may prove to be of little service, the testing programme can, when properly arranged, give the maximum of guidance in administration and instructional procedure.

In VERBUM DOMINI, the smaller organ of the Pontifical Biblical

Institute for September, P. Fl. Ogara, S.J., comments on the factions in the Church at Corinth (I Cor. i. 10 ff.), and P. E. de los Rios gives a detailed account of the scriptural labours of P. Juan de Mariana, S.J., whose critical principles and method of exegesis are fully set forth. P. Ernest Vogt, S.J., concludes his interesting study of Syria in Holy Scripture, which furnishes, among other things, a reasonably good guide to the country as it is at the present day.

The issue of LA VIE INTELLECTUELLE for September 25th is a proof, if any were needed, of the continued growth and development of that excellent magazine. In the first place, a good commentary is provided to the Holy Father's recent address to the Spanish bishops and clergy. Under the heading "Examen de conscience pour notre temps," M. Jean Guittou answers very well the criticism that the Church appears to be in favour of the representatives of the established order in politics, "même quand ceux-ci ne donnent pas l'impression d'avoir accepté la discipline de l'esprit." In a study entitled: "De quelques procédés nouveaux de polémique philosophique," M. Etienne Borne replies to certain recent criticisms of M. Jacques Maritain. Perhaps the most important, certainly one of the longest, contributions is the first part of an essay by Criticus: "Sur la guerre civile d'Espagne," in which there are sections on the Spanish temperament, the long series of civil wars in the past, the progress of socialistic and anarchistic propaganda, and "les atouts gaspillés," which include the personal influence of Don Alfonso, the dictatorship of Primo de Rivera, and the possibilities of republican control. An estimate by M. Auguste Viatte of the probable result of the American presidential elections concludes that Mr. Roosevelt's chances are on the increase, since his opponents appear to be irremediably divided in their counsels. In the section "Pédagogie et Éducation," M. Robert Pitrou discusses the educative system of the present German Reich, and decides that its formula is almost identical with that of Fichte. Another contribution to the same section gives details regarding the decadence of secondary education in the Brazilian republic, where "la culture désintéressée n'a plus aucune place dans cet enseignement."

LA VIE SPIRITUELLE for October has an article by Père Garrigou-Lagrange, O.P., on the virtue of hope as it is taught in the writings of St. Catherine of Siena. In the second place, there is an article on the priesthood and Catholic Action by E. Masure. Pierre Cras writes attractively on the life of Mère Marie du Divin Coeur, religious of the Good Shepherd.

The tenth part of the first volume of CHRISTUS, a monthly review for the persecuted Mexican clergy, furnishes excellent reading and guidance. Under "Documental" are given the Holy Father's encyclical *Vigilanti Cura*, and various diocesan and civil enactments. P. V. Gonzalez, O.S.B., writes on "Formación de la Liturgia" with special reference to the Eucharistic celebration in apostolic times and during the era

of the persecutions. P. José Gonzalez Brown contributes the homiletic section, which is followed by a series of lessons on the Catechism, in preparation for First Communion. A dogmatic study on the Primacy of Peter is the work of P. Eduardo Iglesias, S.J. There are also sections on Canon Law, Catholic Action, "Informacion," and Sociology. The annual subscription to the magazine is five dollars, and it may be obtained from the Libreria Guadalupana, Donceles 93, Mexico, D.F.

THEOLOGIE UND GLAUBE (1936, 5 Heft) has a careful treatment by Dr. Friedrich Blome of the alleged relation between the Christian Easter and Babylonian spring festivals, and Dr. J. Brinkline writes on the liturgy in its relation to the science of theology.

LA CIVILTA CATTOLICA for October 3rd has an article by P. Felice Cappello, S.J., on the new Italian Civil Code which, with certain reservations on secondary points, welcomes the new matrimonial legislation. A treatment of "La questione Guidaica" considers two features of importance—the control exercised by Jewish financiers, and the preponderance of the Jewish element in Socialism and Communism.

The October number of the RIVISTA DEL CLERO ITALIANO is devoted in part to the question of "la coscienza parrocchiale." Mgr. Olgiati writes a scheme of conferences on "La Parrocchia, il parroco, i parrocchiani" and Don Costantino Caminada studies the pastoral methods of St. Jean Baptiste Vianney.

FROM THE OCTOBER HOME REVIEWS.

STUDIES (September): Patrick Hogan by George O'Brien; G. K. Chesterton and Modern England by Hilaire Belloc; The American Presidential Campaign by Mgr. John A. Ryan; Source and Purpose of Political Authority by Dr. Michael Browne; André Marie Ampère by Dr. P. J. McLaughlin; The Press in Ireland: Catholic Periodicals by Fr. Stephen Brown, S.J.; Eremon and Eber by Professor R. A. S. Macalister; A Saint of Lyons by Virginia M. Crawford.

THE IRISH ECCLESIASTICAL RECORD: Agen: the Religious Conditions of a French Diocese by Fr. R. S. Devane, S.J.; St. Vincent de Paul and Cardinal de Bérulle by Fr. Joseph Leonard, C.M.; Joseph Lotte and the Universities of France by Dr. M. J. Moore; Anglo-Norman Dublin and Diocese by Fr. Myles V. Ronan.

BLACKFRIARS: Communist Self-Witness About Spain by Fr. Vincent McNabb, O.P.; Past and Present by André Toledano; Property: Human and Capitalist by Eric Gill; Definition of Psychology by Fr. Aidan Elrington, O.P.; The Mass: Theory and Practice by Fr. Conrad Pepler, O.P.; Parish Priests, Canonized and Beatified by Fr. Walter Gumbley, O.P.

PAX: The Prior's Letter; Weather Saws and the Liturgical Year by G. M. Durnford; The War and Religion in Spain by the Editor; Life in Christ—Selections from Abbot Delatte.

J. M. T. B.

THE CHURCH AT HOME AND ABROAD

I. ROME.

BY THE VERY REV. MGR. R. L. SMITH, Ph.D., M.A.,
Vice-Rector of the English College.

From the beginning of his pontificate, and lately with ever increasing earnestness, the Holy Father has been warning the world against Communism. For example, he took advantage of the opening of the Vatican Press Exhibition to unmask the tactics of the Popular Front, whereby Communism intended only to make use of the other parties of the Left until it should be in a position to dominate them. And recently, the audience granted to Spanish refugees has led to another solemn pronouncement that there can be no truce, let alone alliance, between Catholicism and Communism; that the working man must make his choice, for he cannot serve God and Mammon.

This preoccupation of the Pope's has not been allowed to pass without criticism. The more generous decry it as an unduly negative policy, which sees Moscow behind every attack on the Church, crying "wolf" so often that it will defeat its own ends. Such critics suggest that the Holy Father's experience as Nuncio in Poland during the Bolshevik invasion of that country has so coloured his whole outlook as to make an alarmist of him: they say he will suffer all manner of things from Fascism for the sake of its support against the Red menace; and as proof of their diagnosis, they adduce the Pope's alleged silence over the Abyssinian war and over the wrongs of the Church in Germany at the hands of the Nazis. There are fiercer critics who say roundly that the Church is in alliance with Fascism to repress liberty of thought—her historic rôle—and that sheltering behind the bayonets of the dictator, she is prepared to shut her eyes to all his crimes, if only he will protect her property and preserve her hold upon peoples, whose illiteracy she has deliberately maintained.

Apart altogether from the interpretation of facts, which leaves room for endless malice, it is not true to say that the Holy Father has pronounced Communism to be the only enemy. What he has said, and with abundant justification, is that it is the most dangerous because the most relentless, the best organized and the most persistent. It should also be remembered that he has never retracted his criticisms, made earlier in the pontificate, of the philosophy which underlies Fascism's theory of the State. So much for the facts.

If the accusation were true that the Pope over-simplifies the issue in ascribing so many evils to Communism—and this accusation is yet to be proved—his critics are guilty of a similar mistake in abusing the name Fascist, and calling all manner of different forces Fascism. But they are guilty of much worse than undue simplification when they conceive of Communists as Democrats. It is impossible to understand how educated men can make such a confusion in good faith; just

as it is impossible to understand how educated men could sympathize with the Red revolt of 1934 in the Asturias against a constitutionally elected government, and now denounce the present Spanish insurgents on the ground that they have risen against lawful authority in the shape of the Madrid government.

A large number of Englishmen insist on viewing every struggle in the world to-day as a fight between Fascism and Democracy, with the Church on the side of Fascism. This simple antinomy is too glaring an error to be easily pardonable; and yet it seems to be an essential plank in the British Labour Party's programme. The Communist is as hearty a hater of democracy as the Fascist, who rather despises it. All observers of events in Spain before the outbreak of the Civil War agree that the Communists, on Russian instructions, were deliberately using the weapons of Democracy to destroy Democracy, engineering strikes, sowing disorder by means of arson and murder, steadily tampering with the army and the civil guard. Indeed, this is the avowed policy of the Communists, in Spain, in France, in Belgium, even in England. In 1933 Moscow issued the following explicit instructions to the Communist Party of Great Britain: "When the masses are worked up to a state of revolutionary ferment and are prepared for action and sacrifice, then the Communist Party must lead them out for a direct attack . . . violently overthrowing authority, destroying the State, the Army, the Police, the Courts of Justice and Parliament." How can men with such intentions ever be mistaken for Democrats, even if it suit their purpose temporarily to make use of Parliamentary institutions by joining Popular Fronts and the like?

So, if the Pope be anti-Communist, as he undoubtedly is, it does not follow in the least that he is anti-Democratic or pro-Fascist. He can be one thing in one country and another in another. The form of government has never mattered much to the Church, which defends lawfully constituted authority of any kind, when that authority acts with a sense of its responsibilities. Wherever Fascism has arisen and gained any measure of popular support, it has been in opposition to Communism; without Communism we should never have had the political phenomenon of Fascism. In the struggle to overcome the chaos, created by Red emissaries as a prelude to establishing their own idea of order, men have been led to stress the need of unity and authority, and Democracy has gone down in the *melée*. This is the history, not only of Italy, but of Germany and Austria and Portugal and now Spain—not to mention other countries. In so far as these administrations combat Communism the Pope may be said to approve of them: but to imagine that the Church favours Dictatorships above all other forms of government is to suppose the ridiculous; obviously it depends on the particular Dictatorship: otherwise the Pope, to be consistent, would have to be an ardent supporter of Stalin, which is only the *reductio ad absurdum* of many an unthinking English suspicion.

At the moment, indeed, it is difficult to follow the trend of British public opinion and of British foreign diplomacy. As a nation we are Democrats and like to defend the liberties of the individual. This, combined with a certain amount of instinctive prejudice against the Catholic Church and the Latin Mind, has made us anti-Fascist in our sympathies. But this dislike is leading us into very dangerous paths. Although it is not likely that Britain will go Communist in the near future, our distrust of Fascism is being so cleverly exploited that we run a real danger of being drawn into the wake of the Franco-Soviet Pact. In which case, the world will be presented with the paradox of British diplomacy, and possibly British armed forces, supporting the policies of the autocrats in the Kremlin—and all in the sacred name of democratic liberty! This is what comes of dividing the world between Fascism and Democracy.

Actually there is more truth in the simplification which sees only two camps, Communists and anti-Communists. The differences between countries, commonly lumped together as Fascist, are profound. The corporative administrations in Austria and Portugal have nothing in common with the Fascist conception of the State: Germany's racial doctrines have no counterpart anywhere. The Spanish insurgents cannot, yet at least, be called Fascist; Fascism was an inconsiderable party in Spain before the Red Terror, it did not lead the revolt and is still only one element in the national coalition. But all these countries are united in their hostility to Communism, and with them is ranged democratic Switzerland, and many other States which are not usually termed Fascist. On the other side no one, of course, is officially Communist, save the Russian Dictatorship; the peril lies in Russia's influence through her pact with France and through the League of Nations. Whether France and Belgium will remain under Parliamentary régimes is still uncertain.

Another great uncertainty is what will happen in Russia itself. Stalin and Litvinoff, scared by the danger of being caught between the pincers of Germany and Japan, have tried to build up a system of alliances, whereby they may be saved from encirclement. This involved the curbing of the activities of the Third International, whose programme, first laid down by Lenin and Trotsky, involved the revolutionizing of the whole world. Because this led to strained relations with those countries in which revolutionary propaganda was formidable (South America, for instance), Stalin's new scheme of things demanded the damping of the Komintern's zeal. Orthodox Communists, the so-called Trotskyites, have been growing restless under this firm hand, and Stalin seems to have given way to the Bulgarian Communist Dimitrov, at least in the cases of France and Spain. But at the very moment when civil war broke out in Spain, Stalin started his offensive against the Trotskyites, and as his health is failing, no one quite knows who will win in Russia. As I write, rumours are current that Litvinoff has been super-

seded, which looks like a victory for the apostles of world-wide Communism.

Whatever be the truth about that enigmatic land, Russia, all this provides abundant justification for the Holy Father's warning to Europe and the world about the grave dangers of Communist doctrine and propaganda and tactics. Having found that isolated agitation fails, they are now willing to ally with any Left Wing party for the securing of half of their programme, calculating rightly that they will then be in a better position to achieve the whole. In England, where they have been particularly unsuccessful, they are not inactive. For the moment their attempt to organize a Popular Front has failed, but their propaganda continues. They finance the *Daily Worker* and the *Labour Monthly* at least in part; there are district cells, factory cells, Godless Youth (or Young Pioneer) cells, Marxist Libraries and Revolutionary Tactics Schools, all in London. Especially have they made capital out of the Pacifist wave in England, issuing posters with such captions as "war means worker against worker" and "smash the war-mongers," these last being represented on the poster as bloated capitalists. An exhibition has been held recently in Rome of anti-God propaganda, where a whole room was devoted to Great Britain, and its contents were an eye-opener to the complacent.

Having acquitted the Holy Father of undue simplification, there remains the criticism that his denunciations of Communism are negative. This is true, but only in the sense that all denunciations are negative. If he had done nothing but denounce, the criticism would be just; but he has done so much else, that the unfairness of this verdict takes one's breath away. For instance, the indefatigable insistence of Pius XI on Catholic Action is largely an insistence on the practical means by which the ideals of Christian social justice may be achieved. If too little attention has been paid to these Papal pronouncements even by Catholics, that is not the Pope's fault.

The Church must come down into the arena; she cannot afford to let the State shoulder all the burden with its doles and schemes of relief: Catholics must take a prominent part in the fight for social justice, remembering that our Lord healed bodies as well as souls. And again, in all this the Popes have given us a largely unheeded directive. Catholics as a whole do not know the encyclicals *Rerum Novarum* and *Quadragesimo Anno*. As far back as Leo XIII, the Papacy proved true to its high prerogatives, and raised the standard of social justice; but, strangely enough, the Church in most countries has lagged behind this lead. Quite recently, the Prime Minister of Belgium, speaking as a practical statesman, declared that though these Papal letters did not, of course, solve all the problems which face us, nevertheless they laid down the principles upon which alone a real solution could be based. And meanwhile, Communism steals our thunder, and the working man sees only an ecclesiastic in the priest.

The justified indignation of many at the sight of modern social injustice has been so warped by Communist exploitation as to include class warfare, militant atheism and all the abominations of a materialist philosophy, which regards the body and denies the soul. This makes it impossible for the Christian, however sympathetic, to come to terms with such a perversion. Yet that does not mean that the Christian can wash his hands of responsibility, or salve his conscience with casual charity. It is not primarily a question of charity at all but of justice, and, as such, demands hard thinking first, and then resolute action.

The principles laid down by the Church must be studied, and it is the duty of every Catholic to help in finding their best application to present circumstances. Indeed, no one is worthy of the adoption of sons who will not bend his energies to securing justice for his fellow-men, redeemed like himself at the price of Christ's blood, and many of them members with him of Christ's Mystical Body. Unless this be done, the present generation will have failed in its trust, and a catastrophe worse than the Reformation will fall upon the Church. She will survive, of course; but bruised and battered and maimed as there was no need for her to have been, if only her sons to-day had played their parts like Christian men. Surely, in the face of such gigantic issues, and with the lessons of Spain and Mexico before our eyes, there can be no more hesitation. Viriliter agite, et confortetur cor vestrum, omnes qui speratis in Domino.

II. CENTRAL EUROPE.

By C. F. MELVILLE.

GERMANY.

While I was in Central Europe recently there were rumours of an impending move for reconciliation between the Church and the régime. Recent events, such as, for example, the dismissal of Nuns teaching in national schools, with a view to bringing German youth more entirely under Nazi educational influences, would not seem to confirm these rumours.

A certain publicity was given in the German Press to the recent Pastoral Letter, bearing twenty-six signatures, including that of Cardinal Faulhaber, but the Press accounts referred only to those sections criticizing Communism, and omitted the criticisms of the Nazi régime.

I am able, by the courtesy of "Friends of Europe" publications to give a full summary of the German Bishop's letter, as follows:—

The letter begins:

"At the grave of St. Boniface, the glorious apostle of the Germans and the heroic martyr of our Christian Faith, we Catholic Bishops are once more gathered in brotherly unity for deep counsel and weighty decisions. We carried to this honoured tomb all the spiritual troubles of our time, all the oppressive

and growing anxiety about the education, the spiritual and moral formation of our youth, all the painful sorrow concerning the cruel losses we have suffered both within and without the Catholic Church, in the most varied spheres, during the past months. We brought to this sacred spot as well the unshakeable decision—in a frame of mind unbroken and willing to make sacrifices, as is proper to us Bishops as followers of the apostles—to defend the rights and liberties granted by natural and positive law, in the interests of the whole German people.”

It continues :

“As was the case with the many sorrows a year ago, so after this combined conference, we have sent a detailed memorandum to the Fuehrer and Chancellor. In it we have pointed out, in honest attachment to the people and Christian loyalty to the State, but with German uprightness and candour, the increasingly painful disturbances and disintegration of religious and Church life; all the unmerited generalizations and heavy accusations, the insults to the Holy Father, the Bishops, priests and members of Orders.”

The Bishops hope that this year their representations may produce some effect. They ask for no favours, only for the possibility of movement and freedom so liberally taken by their enemies.

“We ask only for the sacred right which the Fuehrer himself guaranteed before the whole world by his signature of the Concordat in the summer three years ago.”

Then comes a statement dealing with Communism :

“Communism and Bolshevism seek, with satanic drive and tenacity, to push forward from East and West against Germany, as the heart of Europe. . . . German solidarity, therefore, ought not to be weakened by religious division and struggle. Rather should the present tension be eased, religious peace established, so that our national power of resistance be strengthened and steeled, so that later not only a Europe cleansed of Bolshevism, but a whole, saved civilized world may offer thanks.”

There is reference to Spain, and to the atrocities of a fanatical mob :

“Whipped up by the lying promises of Russian emissaries, to the horror of the entire civilized world.”

It continues :

“If Spain fell to Bolshevism, the destiny of Europe would not be finally settled, but the issue would be grave. Who runs can read what would be the duty of our people and Fatherland. May our Fuehrer, with God’s help, succeed in solving this heavy task, undismayed and with the fullest co-operation of all citizens.”

Further :

“In fact Russian and Spanish Bolshevism see in the Catholic Church, the clergy and their religious Orders, their most irrecon-

cilable and dangerous enemy. . . . Russia and Mexico show that Bolshevism can only make progress . . . when belief in Christ and a personal, supernatural God, and a life to come disappear from the hearts and consciences of men. Reason enough for protecting heroically this belief with every proper means among our people and for establishing and deepening it in our growing German youth.

Further criticism of Bolshevism follows, leading to :

" . . . The Third thought which the Spanish horror presses home on us : Not contest of Faith in God, as Christianity teaches, but the knowledge without qualification, that this belief alone forms the granite block on which the mighty and victorious wall against Bolshevism can be built. Not struggle against the Catholic Church, but peace and concord with it, in order to deal effectively with Bolshevism. . . .

" Those who will not defend themselves against Bolshevism in the religious sphere, open the door to it in the political and economic spheres. And no earthly power will close the door again. . . .

" Confronted by such irrefutable ideas, we German Bishops can the less comprehend why in our Fatherland and people the influence of Christianity and the Church is steadily more circumscribed, and in the last resort confined to the Church building . . . why the Catholic Unions are restrained in their activities and their very existence put in jeopardy . . . why the social activities of the Church are curtailed and Catholic Sisters pushed away from sick beds and the child welfare centres . . . why the Catholic Press, even in purely Church and religious matters is gagged, to a point which awakens the thought among the people that the entire Catholic Press is doomed to disappear . . . why adolescent youth is frequently drawn away from Christian influence and brought up on ideas inimical to Christianity, or that by educating them in inter-confessional institutions, attempts are made to undermine their Catholic convictions . . . why, in certain provinces, attempts should be made to do away with Confessional schools and private Catholic schools or that they should be abolished by vote, when the German Concordat guarantees their maintenance as well as the right to establish others, or, in the case of private schools at least, granted them the right to exist and that they should be led by the Orders and religious communities."

The letter concludes with an appeal to all German Catholics to act in the spirit of this letter, and it carried twenty-six signatures, commencing with the Archbishop of Breslau.

AUSTRIA.

Herr von Schuschnigg, the Austrian Chancellor, has made a striking declaration to the secretaries of the Government organization, the *Vaterlandische Front*.

He declared that Austria alone had the right to decide her

own destiny and such questions as to whether or not there should be a restoration of the Hapsburg dynasty.

It may be said that in this Herr von Schuschnigg was but repeating former declarations. But there was, in this last declaration, an emphasis, which in itself is important. Also, the declaration comes on the morrow of the Chancellor's assumption of complete power in Austria, and after the conclusion of the Austro-German Agreement. His assertion, at this moment, that Austria is part of the German family, but is also Austrian, and that she can brook no interference from without on matters which concern only her own internal affairs, is therefore of more than usual significance.

While it does not mean that Hapsburgism is any more an actual question than before, it does mean that, in spite of the recent agreement with the Reich, the Chancellor feels that Austria is now strong enough to assert the principle of her full independence of action.

It is also to be noted that at the huge Vaterlandische Front rally in Vienna, which was addressed by the Chancellor, the proceedings were opened by an open-air celebration of High Mass.

A few weeks before the Chancellor's address to them, a delegation of secretaries of the Vaterlandische Front had been to Rome where they had been received in audience by His Holiness the Pope.

His Holiness said to them that he welcomed all who came to him, for they were all the sons of the great Catholic family. "But you," he said, to the delegation of the secretaries of Vaterlandische Front, "sons of Austria, are particularly welcome. We have learned to know and to love this Austria, because one cannot know her without loving and praising her."

The Austria of the future, continued His Holiness, would be what the Secretaries of the Vaterlandische Front would make of her.

* * *

Cardinal Innizer has opened a Catholic Academy in Vienna, founded by the initiative of Catholic Action, for the purpose of giving a new impetus to Catholic intellectual life in Austria. It is in the Schottenstift Monastery.

The first impulse was given by the Catholic Women's Organization, which desired to continue in modern form the two years' lay course of the old theological faculty of Vienna University.

The reasons were : (1) complaints of ignorance even in educated circles, regarding matters of dogma and Christian faith; and (2) the desire of priests connected with educational circles for a more thorough system of teaching.

To meet these demands the new Catholic Academy will give a year's course in a period of from eight to ten weeks, treating of all questions of the day in the realm of religious life and knowledge.

CORRESPONDENCE

C.O'M. (Order of St. Camillus) writes :—

I send you these few particulars, thinking, from the reply in the September issue to the query about the origin of the May devotions, that you may like to publish them.

First, an extract from *Marie et la Compagnie de Jésus*, by R. P. Drive, S.J., p. 304 : “ En 1884, il fut question de célébrer solennellement le centenaire de l'institution publique du mois de Marie. Les religieux Ministres des Infirmes revendiquèrent pour leur congrégation la gloire de cette institution. Le chapitre métropolitain de Ferrare le leur contesta. L'affaire fut portée en cour de Rome par le Rme. P. Guardi, général de l'ordre, et la Sacrée Congrégation des Rites, sous la présidence du Cardinal Parocchi, donna gain de cause aux religieux camilliens.”

At a meeting of the Sacred Congregation of Rites, held at the Vatican, April 3rd, 1884, with intervention of the full tribunal of the Rota, after having weighed the reasons of the Ferrara Chapter and those of the Camillians, the meeting decided unanimously in favour of the latter. The substance of the decree issued on this occasion, confirmed by a rescript of the Holy Father, assigns explicitly to the “ Month of Mary ” celebrated in our Church of the Visitation at Ferrara the legal beginning of this public and solemn devotion.

Of course, the question of the private celebration of the Month of Mary is not touched upon here. Your correspondent may be interested in a comparatively recent reference to the Camillian origin of the public devotion in an article in *La Croix* of May 26th, 1922, and especially in a letter in the issue of the 22nd of the same month.

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October, 1936

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